

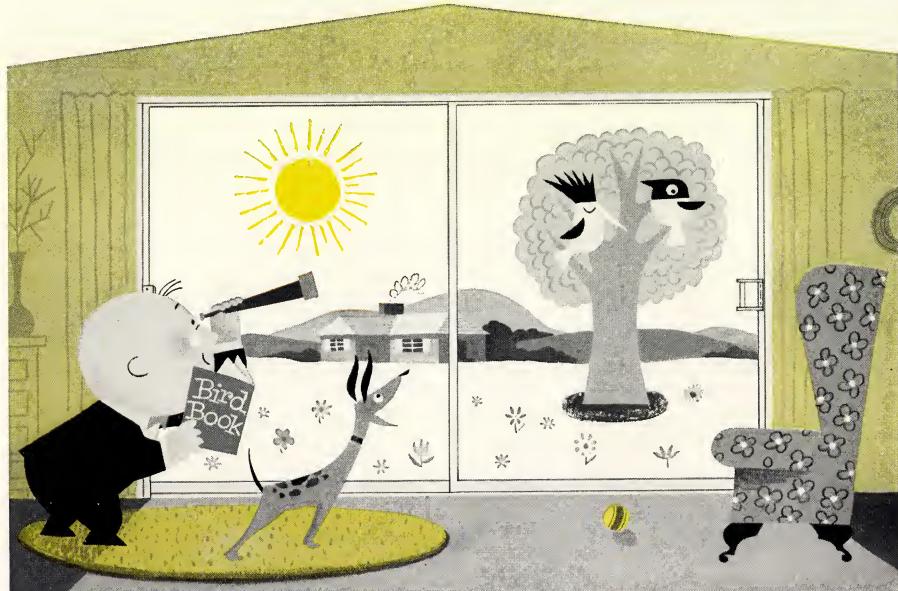


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MAY 1957

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Exploring
the Universe



by Dr. Franklin S. Harris, Jr.

DO RUMINANTS such as sheep and cattle sleep? Evidence found by a number of students of the problem now strongly indicates that these animals do not normally lose consciousness during either day or night. It has been suggested by C. C. Balch that this peculiarity may be related to the need of the thorax to be in an upright position during rumination and the requirement of time and consciousness for the re-chewing of swallowed food.

IN STUDIES on migratory birds the United States Fish and Wildlife Service has banded over seven million birds and is banding now about 500,000 each year. There are many interesting results of this bird marking. A young pintail banded in Labrador on September 7, 1951, was caught in England two weeks later on September 25, 1951. Another pintail banded in Alaska in the summer of 1950 was caught in Delaware in the fall of 1951. In other cases, a pintail banded in North Dakota has been found in Colombia, one banded in California found in New Zealand, and one banded in Hawaii caught in Alberta, Canada. The longest record is that of a Caspian tern banded in Michigan in the summer of 1925 and found 26 years later in Ohio.

RAADIOACTIVE scandium-46, added to sewage as a tracer, was used in a recent study to determine in what manner sewage mixed with ocean water over a 25-square-mile area in Santa Monica Bay, California. The study was made to help design an expansion of the Los Angeles sewage system without polluting the beaches.

THE ART of printing from movable type spread so rapidly from about 1450 when it was perfected by Johann Gutenberg that it has been estimated that 38,000 separate editions were printed in the fifteenth century, about one-third of them in Italy and one-third in Germany. Even more impressive is the fact that the titles of 24,839 books published before 1501 (called *incunabula*) are known, and the list is not complete.

MAY 1957

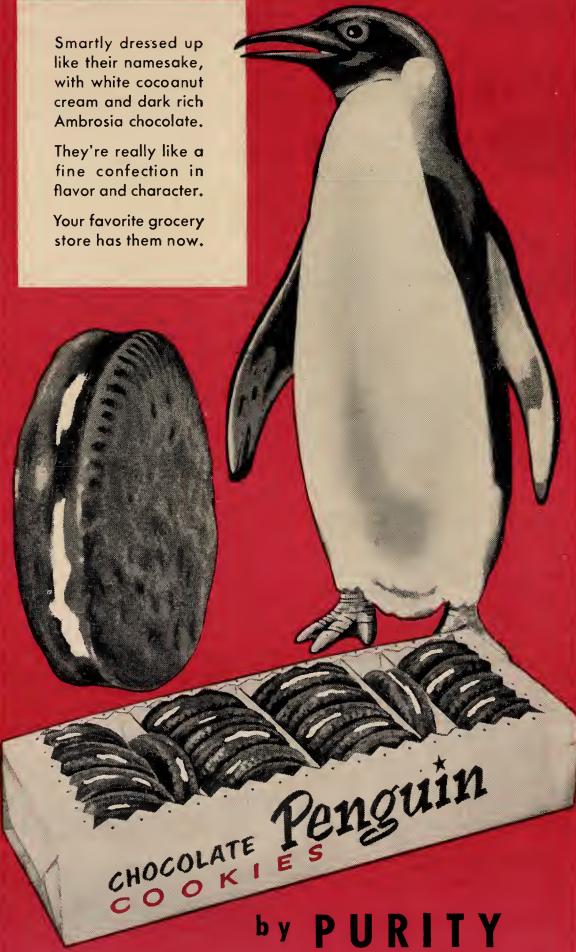
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IN THE WAKE OF EASTER

by Dr. G. Homer Durham

VICE PRESIDENT, UNIVERSITY OF UTAH

IF YOU HAD one last speech to make, and knew it would be among your last earthly records, what subject would you select?

This question came recently. Upon some reflection the answer suggested itself: some phase of the law of love, perhaps, especially, *forgiveness*.

Two considerations came in arriving at this impression. From the indelible imprint of the message of love, came the words of Luke, recorder of the parables of the prodigal son, of the woman found in adultery, of Mary Magdalene:

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. (Luke 23:33-34.)

Second, came a flood of impressions, born of events and conditions of our times. Supposing the spirit, and with it the fine art, of forgiveness should be lost?

There are always forces at work which threaten this principle. What are some of them?

1. As prelude and overture, are we in danger of misconstruing the principle to mean love (and respect) only for the things we, I or a few of us, easily accept or like? Do we tend to dismiss, categorically, the unfamiliar, the things we don't like or do not understand? Such an attitude runs quickly aground. Love, carried in such a frail craft, is soon shipwrecked. How easy to love those easy to love! How difficult to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; . . ." (Matt. 5:44.) Who hears prayers ascend for enemies, and how often, in these times? Who is heard to bless them that curse him? Who can be witnessed doing good to those that hate him?

It is easy for parents or teachers to laud a brilliant child, to receive the plaudits of friends for the child's faithful performance of duties, his one hundred percent attendance at meetings, his

reliability and dependability. It is right and proper to do so. Blessed are such a child and such parents. But how many, and where and when, extend a word of encouragement, extend love and help to the struggling parent and his struggling child who, with the same teachings and social environment, do less than well or have made what is called a "mistake"? Here is the test of love. Who can pass this test?

Why is it convenient to give where no gifts are needed? Why is it difficult to look, even askance, where gifts would bring succor, relief, help? Why do we tend to "pass by on the other side," as the priest and the Levite did? Why are the Good Samaritans in such short supply?

This is the overture. Now for some main themes:

2. Are we in danger of losing some of the most precious aspects of man's spiritual inheritance? I refer to those qualities of the spirit which elevate human dignity above the level of creature ambition: the love of learning for its own sake, of honor, mercy, justice for all (including those we don't like), loving kindness, and forgiveness. Are these qualities receiving proper nurture in these years and months, considering the unusual religious activity in this entire country? To have one hundred percent attendance of *all* members in all churches, to top the list, to win the prize so to speak, and yet lose the soul and heart of religion, could serve neither God nor man. Despite automation, unless there is more of mercy, long-suffering with each other's infirmities, more brotherly kindness, the current pulsating regimentation of religious activity throughout the land could prove to be empty. And religion today is enjoying a social popularity, at least in the United States, rarely enjoyed in its history.

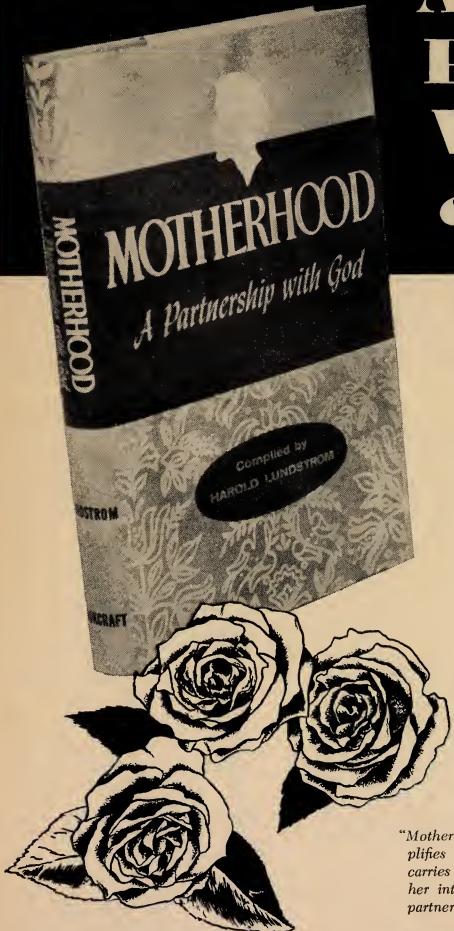
Can we assume that men engage in religious activity in order to acquire more Godlike qualities, becoming greater in soul than our old self—including

(Continued on page 366)

THESE TIMES



THE IMPROVEMENT ERA



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**MOTHERHOOD,
A Partnership with God**

Compiled by Harold Lundstrom

In the pages of this down-to-earth volume, the reader will find a rich and diversified collection of human and divine wisdom. It contains dozens of inspired sermons and writings of General Authorities from Joseph Smith down to President David O. McKay, and choice writings of women themselves while serving on General Boards of the Relief Society. This delightful volume covers such topics as: "The Art of Rearing Children Peacefully," "What Shall We Do With Our Boys Who Smoke?", "Beginning Life Together," "Queens for Eternity," "When Family Life Disintegrates," "What Makes a Home Strong?", "What Does the Church Owe Me?", "Should Mothers Go Out to Work?", "Why Our Jealousies?". "MOTHERHOOD, A PARTNERSHIP WITH GOD," will contribute to the success and happiness of every wife and mother—in her home and with her family.

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—DAVID O. MCKAY

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The Voice of the Church

THE COVER

The bloom of springtime—on a child's face and in the glorious creations of nature—is reflected in our full-color cover this month. The photography is by Leland Van Waggoner.

The Editor's Page

"Watch Over the Church Always" President David O. McKay 301

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50 North Main Street

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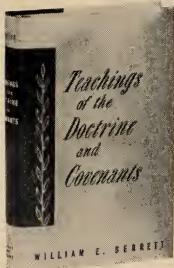
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9.

For Behold Ye Are Free

Man's free agency and his likeness to God are fundamental principles upon which all LDS religious concepts are based. This is the subject of Elder McKinlay's latest book, in which he urges each person to make wise and righteous choices.

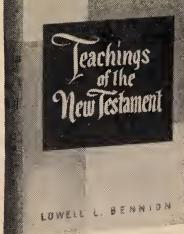
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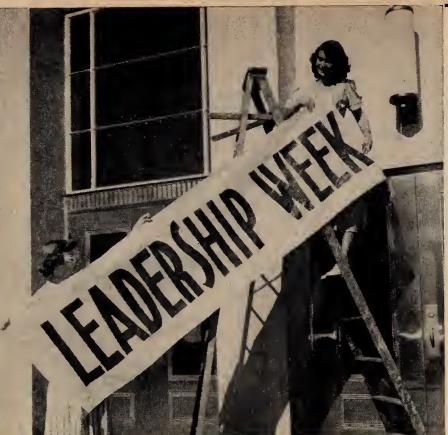
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**New Appointee to YWMIA
General Board**



Hermine Briggs

GENERAL PRESIDENT Bertha S. Reeder of the Young Women's Mutual Improvement Association has announced the appointment of Hermine Briggs to membership on the general board.

Miss Briggs is a native of Magrath, Alberta, Canada. She has attended business college in Calgary, Alberta, and has attended Brigham Young University for three years. She filled a mission for the Church in the Southern States, and is a former member of the YWMIA board in the Salt Lake Stake. At the time of this appointment to the general board, she is secretary to Elder William E. Berrett, vice president in charge of religion of the unified Church school system.

While residing in Provo she has served as a member of the East Provo Stake Sunday School board and Gleaner and Junior Gleaner instructor for several years. She has been first and second counselor in the Relief Society of the BYU Second Ward, Brigham Young University Stake for the past two years. She is a Golden Gleaner. Her first assignment on the general board is with the drama committee.

HOME ON THE EARTH

By Anobel Armour

THE UNIVERSE is hers because she knows
That God holds earth secure in his
great palm,
From greenest hill to one red garden rose,
So that the whole is one eternal psalm.

A small brown acorn houses a big tree,
And slender shards of grass push through
in spring

So that she sees her own kind words can be
A gentle hymn in praise of everything.
She is at home on earth because earth is
A place for bringing music to the heart,
A place which shows the bounty that is his,
Who gives to her small sharing for her part.

THE IMPROVEMENT ERA

HOW MANY CAN YOU ANSWER?



Where does the day begin?



Where does dust come from?



What makes Johnny's dimple?



What makes me hungry?



Why doesn't it hurt when he cuts my hair?



What are daddies for?



Do dogs dream?



Why does soap make me clean?



Where am I when I sleep?

"Why, mommy? Daddy, what are...?" How can you ever keep up with him? You try your best...for you know nothing discourages his eager mind more than "Later, maybe"... "I don't know."

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The Imp. Era. 5-57

THE CHURCH MOVES ON

A Day to Day Chronology of Church Events

February 1957

28

ELDER Hugh B. Brown, Assistant to the Council of the Twelve, returned to Salt Lake City after touring the South Pacific. He had visited Suva, Fiji Islands; Samoa; New Zealand, where he had laid the cornerstone of the New Zealand Temple; Australia, where he dedicated the Ipswich Branch chapel January 19, and the Hurstville Branch chapel, January 22; Hawaii, where he attended quarterly conferences of Oahu and Honolulu stakes, and toured the mission.

March 1957

2

IT WAS ANNOUNCED that a color and sound motion picture film on the Los Angeles Temple has been completed after nearly a year's work, and is ready for public showing. The film tells the story of the planning and building of the Los Angeles Temple and shows its magnificent interiors, at the same time explaining the functions and purposes of the temple. It is being shown regularly at the Bureau of Information on the grounds of the Los Angeles Temple.

3

ELDER Harold B. Lee of the Council of the Twelve dedicated the Olympus (Utah) seminary building.

Elder Sterling W. Sill, Assistant to the Council of the Twelve, dedicated the chapel of the Howards (North Carolina) Branch, Central Atlantic States Mission. Earlier in this mission tour Elder Sill had dedicated chapels at Pearlsburg, Virginia; Newport News, Virginia; Mount Airy, North Carolina; and Royal Pines, North Carolina.

Sunday evening meetings throughout the Church were sponsored by the Relief Society, which marks the 115th anniversary of its founding later this month.

9

PRESIDENT David O. McKay addressed the annual Scouting convention of the Great Salt Lake Council, in the Salt Lake Tabernacle. The meeting was attended by 6500 Boy Scouts and their leaders.

17

ELDER Norman B. Creer sustained as president of the Walnut Creek (California) Stake, succeeding the late President Emery R. Ranker.

President Creer's counselors are Elders Owen J. Cook and Kenneth D. Jensen. Both President Creer and Elder Cook served as counselors to President Ranker.

19 THE THIRD annual all-Church Junior Basketball tournament opened at the George Nelson fieldhouse, Utah State University campus, Logan, Utah. Scores were (Teams from Utah, unless otherwise marked):

Cedar City First 54, Downey (California) First 49; Edgell Hill Second 72, Freedom (Wyoming) 31; Phoenix (Arizona) First 55, Clinton 39; Nephi First 49, Neola 40; Center 55, Boise (Idaho) Eighth 26; Dublan (Mexico) 60, Rexburg (Idaho) Seventh 24; Rexburg (Idaho) Third 56, Glenwood (Alberta) 21; East Garland 73, Long Beach (California) First 70; Van Nys (California) 63, Helper 57; Pocatello (Idaho) Sixth 52, Kaysville Second 38; Mt. Ogden 54, Aurora 31; Stockton (California) 57, Paradise 46; Valley View Third 46, American Fork Fourth 38; Mill Creek Third 38, Orem Eleventh 31; Eugene (Oregon) 44, Wasatch Second 39; Logan Eighteenth 38, Draper Third 33.

20 SCORES IN the all-Church junior basketball tournament played in Logan:

Championship bracket: Pocatello Sixth 51, Eugene 40; Mount Ogden 43, Van Nys 33; Nephi First 52, Millcreek Third 43; Logan Eighteenth 50, Rexburg Third 46; Phoenix First 53, Center 46 (overtime); Edgell Hill Second 62, Cedar City First 49; Stockton 63, Dublan 48; East Garland 55, Valley View Third 45.

Consolation bracket: American Fork Fourth 52, Long Beach First 42; Kaysville Second 60, Wasatch Second 58 (overtime); Helper 47, Aurora 46 (double overtime); Orem Eleventh 66, Neola 64 (overtime); Draper Third 44, Glenwood 41; Clinton 47, Boise Eighth 41; Paradise 39, Rexburg Seventh 31; Downey 60, Freedom 30.

21 SCORES IN the all-Church junior softball tournament:

Championship bracket: Pocatello Sixth 46, Mount Ogden 27; Edgell Hill Second 52, Phoenix First 37; Nephi First 47, Logan Eighteenth 37; Stockton 51, East Garland 44.

Second-day losers: Van Nys 53, Eugene 41; Mill Creek Third 57, Rexburg Third 54; Center 53, Cedar City First

35; Dublan 73, Valley View Third 54.

Consolation bracket: American Fork Fourth 41, Paradise 33; Downey 55, Clinton 45; Kaysville Second 54, Helper 53; Draper Third 35, Orem Eleventh 34.

22 SCORES IN the all-Church junior softball tournament:

Championship bracket: Stockton 41, Pocatello Sixth 38; Edgell Hill Second 50, Nephi First 47.

Third-day losers: East Garland 62, Mt. Ogden 49; Logan Eighteenth 45, Phoenix First 41.

Second-day losers: Dublan 65, Van Nys 49; Center 54, Mill Creek Third 52.

Consolation bracket: American Fork Fourth 50, Kaysville Second 46; Downey 70, Draper Third 44.

23 THE FIRST PRESIDENCY announced the appointment of Elder Theodore Moyle Burton of Logan, Utah, as president of the West German Mission, succeeding President Kenneth P. Dyer. President Burton filled a mission in the Swiss-German Mission, 1927-30, and later, 1934-37, was active in Church affairs when he was a technical assistant to the U S Treasury attaché in Vienna, Austria, and Berlin, Germany. He is a native of Salt Lake City, and once served as YMMIA superintendent of the Fourth Ward, Pioneer Stake. He is a former bishop of the Logan Fourth Ward, has served as a high councilman of the Cache (Utah) Stake, and is currently president of the high priests' quorum of East Cache Stake. He is professor of chemistry at Utah State University. With him to this new assignment will go Mrs. Burton and their son, Robert P. Burton.

It was announced that new music, composed by Dr. Crawford Gates for the Hill Cumorah pageant, "America's Witness for Christ," has now been recorded in the Salt Lake Tabernacle by the Utah Symphony Orchestra and by members of choruses from Brigham Young University. The sixty-five minute musical work is written in nineteen movements.

Scores in the final games of the junior all-Church softball tournament: Stockton 48, Edgell Hill Second 33 (first and second); Pocatello Sixth 44, Nephi First 42 (third and seventh); Logan Eighteenth 53, East Garland 47 (fourth and eighth); Dublan 73, Center 44 (fifth and ninth); Downey 45, American Fork Fourth 41 (sixth and tenth).

(Concluded on page 365)

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our souls, nay, our whole beings should rejoice at such a privilege.

We also have, in this regard, yet another gift from our Heavenly Father. In *Key to Theology* by Parley P. Pratt, pages 120-121, we read: "With what tenderness of love, with what solicitude of affection will they [the spirits of the departed good] watch over our slumbers, hang about our pillow, and seek to communicate with our spirits, to warn us of dangers or temptation, to comfort and soothe our sorrow, or to ward off the ills which might befall us, or perchance to give us some kind token of remembrance of undying love!" To obtain such a high blessing as this, my brothers and sisters, we must live the commandments of God, we must strive to fulfil his belief in us and perform only those actions, speak only those words, think only those thoughts that a good, wise, and loving Heavenly Father would have us do.

Purity of purpose and purity of mind should be the mainsprings of our earthly endeavors. If we adhere to this principle, the Lord has promised us a great blessing. Quoting from the Doctrine and Covenants, the Lord has said: ". . . then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven."

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (121:45-46.)

Through the Eyes of Youth

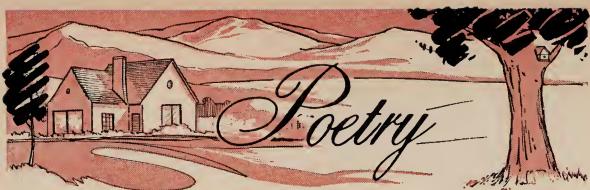


—Photo by Harold M. Lambert

Prairie Wisdom

by Grace V. Watkins

ONE CHILDHOOD DAY I walked a road that led
Where wide and golden sunlight warmed the ground,
And, coming to our prairie home, I found
My mother in the kitchen slicing bread.
Then, brimming with the eagerness of life,
I said, "Oh, may I cut the loaf?" and she
Paused in her work and answered quietly,
"Of course you may," and handed me the knife.
Remembering the ragged slices through
The years when prairie memories return,
I offer thanks because my mother knew
Uncompromising lessons I must learn,
Because she understood with wordless art
The slow refining of the hand and heart.



CERTAINTY

By Frances Minden Boggus

I PLANTED seeds deep in the land,
Envisioning a field of grain
To feed the hungry ones of earth;
Alone, I knew the task was vain....
I could not make the sunshine
Or the rain.

I knew: Not one of these small seeds
That held life in a tiny pod
Could blossom as the staff of life
From sun and rain and dusty sod
As nourishment for mortal man
Without God.

CARELESS ETCHINGS

By Mary Gustafson

THE LEAVES of the cottonwood
Rustle and shake
In a wisp of breezes.
Their shadows make
Patterns etched
On the strip of sand
That I can trace
With my restless hand.

GOLDEN HORSE TO RIDE

By Margery S. Stewart

COME LOOK at me, son,
Look at me truly;
I never promised you
A golden horse to ride.
I only showed you mesas
Where beautiful, unruly
Ponies are racing.
You must bestride.

I never promised you
The sweet silver fiddle;
I left open the window,
And you heard its song,
Find it, or make it;
This is your riddle;
The way is perilous,
The night is long.

I never promised you
A winning sword for your duels,
But I did show you
Where the steel is kept;
I threw on the forge fires,
My strength, and my jewels,
My life burned in them
And the prayers I wept.

NUMBER I

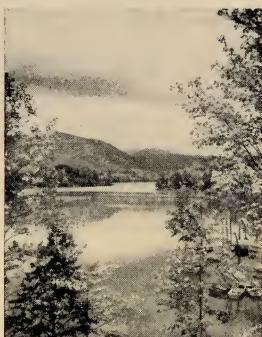
By Thelma Ireland

ATHRUSH awakens me with song,
A trilling, lilting serenade.
Today he sings with extra verve—
He's first on this week's Hit Parade.

THIS IS THE WAY

By Catherine E. Berry

THIS is the way a heart was meant to go,
In solitude.
Braving the night, the stormy winds that blow,
The stars that brood;
Groping through darkness to what lies ahead
Unseen, unknown,
Leaving the place where dreams are cold
and dead,
Walking alone.
This is the grim necessity, the way
To purge a heart,
Tear out the roots now crumbled with decay,
Each shriveled part.
With trembling hands I mend the broken wall,
Lift up the shattered pieces as they fall.



—Photo by Frank J. Miller

FOR OUR DEFENSE

By Iris W. Schow

AND ARE WE come to this, at peak of power,
To see our surest weapons in an hour
Mushroomed toward heaven at a sudden thrust
And sifting over us destructive dust?
The ancient orders to retreat or charge
Grow meaningless; manpower becomes a targe,
“Supply line . . .” “Reconnoiter . . .” What were these?
“Reconnaissance?” As well predict the breeze!
Yet we may walk with confidence restored,
For promise bares for us the flaming sword
If at our best defense we take our stand
And serve our Lord, the God of this choice land.

WHO WOULD BE MASTER—

By Ruby Zagoren

THE HUNTER is the hunted;
The slayer is the slain;
And he who hunts another
Will suffer deeper pain.

The end is the beginning;
Tomorrow is today;
And problems that seem hopeless
Are pointing out the way.

To us who would be masters,
Our sight is much too short;
For all our many tangles
Dissolve in time's slow court.

THE SECOND RAIN

By Jane Merchant

THE THOUGHT of rain today brought quick surprise,
And stirred an unexpected expectation.
After the glaring weeks of barren skies
The rain had come, with cool deliberation,
A week ago; and slowly earth had grown
Entirely satisfied with green; we went
With tranquil hearts, like people who have known
Participation in a sacrament.

And now, to see the silvered windowpane
Once more and breathe again the freshened air!
Renewing our acquaintanceship with rain,
Not as exotic wonder, strange and rare,
But as a native here—with one accord
We sense the rhythms of our days restored.

PRAYER IN SPRING

By Helen Harrington

LORD, IF THE fields lie hard and tight,
Niggard and unwilling now,
thank thee for plow.

Lord, if the furrows show no slight
pledge of green to meet my need,
thank thee for seed.

Blade and leaf and grain will grow
if I will go break ground and sow,
and I will go.

WILD GARDEN

By Stanton A. Coblenz

MAKE IT A GARDEN!” stray observers said,
Scanning our tiny ring of meadowland;
“Roses, petunias, and a dahlia bed,
All trimly spaced and planned.”

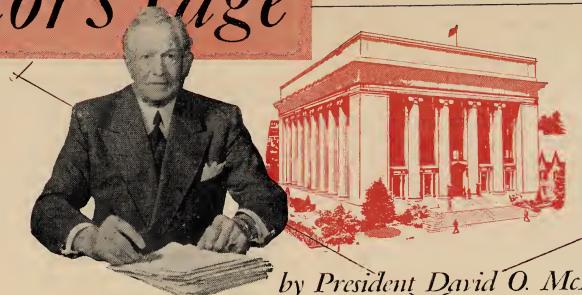
But never a spade we lifted to repress
The bursting green. And so the grass grew tall,
And wild broom's bright unbroken wilderness
Glowed in a golden wall;

And starry buttercups, and scattered blues
Of lupin, and slim bells of tasseled white;
And striped and creamy yellow tulip hues,
And ferns that huddled from sight;

And vines with fair snow-buds, and fennel stalks,
Fantastic as in some great tapestried room,
Till we had never seen, on patterned walks,
A lovelier garden bloom.

THE IMPROVEMENT ERA

The Editor's Page



by President David O. McKay

"Watch Over the Church Always"

IN THE TWENTIETH SECTION of the Doctrine and Covenants we find this definition:

"The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that the members do their duty." (D & C 20:53-55.)

A careful analysis of these duties discloses the fact that the ward teachers possess six qualifications: those of watchman, strengthener, arbitrator, guide, exemplar, and leader.

Who is to be called to be a ward teacher? Any priesthood-bearer may receive this call.

The first thing to do, my brethren, you who receive this assignment, is to look to yourselves, to see whether or not you are prepared to teach. No man can teach that which he himself does not know. It is your duty to teach that Jesus Christ is the Redeemer of the world, that Joseph Smith was a Prophet of God, and that to him in this last dispensation there appeared God the Father and his Son in person. Do you believe it? Do you feel it? Does that testimony radiate from your being when you enter into the home? If so, that radiation will give life to the people whom you go to teach. If not, there will be a dearth, a drought, a lack of that spiritual environment in which the Saints grow.

Second, is your heart free from backbiting, from fault-finding, from hard feelings one to another? It is your duty to see that there is no backbiting, and that there is no iniquity in the Church. You can teach effectively only that which you yourselves feel. Part of the preparation of a teacher consists in freeing his own heart from those things. Then with that divine peace in your soul go into the homes and teach the people.

But that condition is but the beginning. Three other things should be kept in mind for thorough preparation: the first is a knowledge of those whom you are to teach; the second, a knowledge of what you are to teach; and

third, a knowledge, as much as may be obtained at least by thoughtful consideration and prayer, of how you are going to teach.

What you are going to teach is the gospel of Jesus Christ. When you have any special message—tithing for example, study that principle, first by "taking heed unto yourself" to see if you can teach it consistently. If it be prayer, "take heed unto yourself" in regard to prayer. Do you get down on your knees before you go out to teach that message? Do you study some boy who is a little questionable in his life to know just what attitude he will take towards prayer? Do you pray for God to inspire you to say something to lead such a one to see the necessity of prayer?

The ward teachers' message, and particularly the manner of presenting that message, might not be the same when given to one who has spent his life in faithful labor in the Church as when given to those who are newly converted. As each family is different from another, so each individual in a family differs from others, so our message and our methods, particularly our methods of presentation, might vary. I cite this just to impress us with this thought, that it is our duty to know those whom we are going to teach. How we do it, the inspiration of the Lord must prompt.

The teachers' duty is not performed when they go only once a month to each house. I remember when bishops made it a duty of the ward teachers to go at once to a house bereaved of a loved one to see what could be done in order to bring comfort to those who were grieving.

Not just once a month but always a teacher—no hour in the day when you are free from that responsibility! There is no day in the week when you are free and when you should not feel it your duty to do something, if possible, to make a family of members of the Church better and happier. It is the teacher's duty to see that there is no want; if there is sickness there, go and administer—watching over those families always.

From my personal experiences I recall one day when my brother and I were in our teens. We were ready

(Concluded on following page)

The Editor's Page

(Concluded from preceding page)

to leave the barnyard and go out to the field for a load of hay. Father came out, shut the gate behind him, and then looking up, saw two men coming towards the house. He recognized them as ward teachers. He said, "Boys, there are the ward teachers; tie up your team and come into the house." Though we demurred, we obeyed. Seated as a family, we heard our father say, "Now, brethren, we are in your hands."

I give you the picture. Now I give you what the teachers said: They started with my father, who was the bishop of the ward, and asked him if he was doing his duty; if he was living in harmony with his neighbors; if he was sustaining the Authorities. They asked Mother questions about doing her duty, and they questioned each child.

Those teachers emphasized one part of their duty. First, my father submitted himself to them, for they came as his (the bishop's) representatives, and would be in every house. Their duty was to see that "each member does his duty." That takes tact, and some of you say for teachers so to question the people gives offense. But the Lord has asked us to do just that thing.

During the dedicatory sessions of the Los Angeles Temple we were entering that building one morning when someone said: "There is an elderly woman coming down the walk. Evidently she wants to see you." She was walking, but she had to be helped. We returned to meet her just as she and her companions came up the steps leading to the north entrance of the temple. We shook her hand and greeted her and did as much as we could in that brief time. To encourage her, we asked: "Are these your two fine sons?" "No," answered the one on her left, "we are her ward teachers." What

a beautiful example of watching over the Church always! They knew the elderly woman wanted to attend that service. I do not know what help they had to give her in order to bring her there; they probably had to get an automobile. I do not know whether she had any sons. I know only what I have told you. But they were her ward teachers and they knew her needs.

You representatives of the bishop—you ward teachers—are the men who reach the individual, the men upon whom the responsibility rests to convert, to comfort, and to teach. Ward teachers are on the firing line.

In every group assigned to you ward teachers, there may be elderly folk who are crippled, there may be young folk who are staggering, who need help morally. Somehow, some way, you can reach them and give them help—not just when you go to make a formal visit, when you are sitting there before the radio or the television, but at some party, in some way, wherever they are going; get in their company, get their confidence, take hold of their arms—"watch over them always."

I believe that in ward teaching there is one of the greatest opportunities in all the world to awaken in those who are negligent, discouraged, downhearted, and sad, renewed life and a desire to re-enter activity in the Church. By such activity they will be led back into the spiritual atmosphere which will lift their souls and give them power to overcome weaknesses which are now shackling them.

To give help, encouragement, and inspiration to every individual is the great responsibility and privilege of ward teachers. O teachers, yours is an important calling! God help you be true to it, to feel that part of the responsibility of carrying on God's work, in this last dispensation, rests upon you.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

IMMORTALITY AND ETERNAL LIFE

Question:

"Do all who enter any of the three kingdoms, celestial, terrestrial, and celestial, receive the gift of eternal life? Some of the members of our priesthood class argue that they do. I said that only those who are faithful and live in accordance with all of the commandments will be worthy to obtain eternal life."

Others would receive the gift of immortality and live forever after the resurrection, but not celestial glory, which is eternal life. They say that a person who gets immortality also has eternal life because he lives forever. I quoted the scripture, 'For behold, this is my work and my glory—to bring to pass the immortality and eternal

life of man.' If these are the same I don't think the Lord would speak of them as separate things. Is this conclusion right?"

Answer:

Immortality as defined in the scriptures is the gift of God, through the atonement of Jesus Christ, to every creature. There must come the universal resurrection. Should one soul fail to receive the resurrection, the Savior's victory over death would not be complete. It was through the fall of Adam that death came into the world, and since Adam's posterity were not responsible for death, both the justice of our Father, and his mercy, demanded that the broken law which brought death into the world must be repaired and life be given, through the atonement, to every soul. This restoration is called immortality. It is true that immortality and the power to live eternally are synonymous; but the Lord has placed his interpretation upon this great gift which restores all and has called it immortality. There are numerous passages in our scriptures making this interpretation very clear; for instance, Paul, in writing to the Corinthian members of the Church, said:

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death."¹ Amulek, addressing the people of Ammonihah, said:

"The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but everything shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil."² This declaration is concerning immortality.

The expression you have quoted from Moses 1:39 is very significant and indicates that in the language of the Lord immortality and eternal life have reference to different kinds of resurrection. This is strengthened by the word of the Lord to the Prophet Joseph Smith:

"And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe;

"And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not."³

Eternal life, therefore, is the greatest gift of God, far beyond the gift of immortality.⁴ Therefore he that is blessed with eternal life will be blessed with the fulness of the Father's kingdom. It is written of them:

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

"That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

"And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory:

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son—

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

"And they shall overcome all things."⁵

Those who obtain eternal life will dwell with the Father and the Son. They become joint heirs with Jesus Christ in receiving the fulness of the Father's kingdom.⁶ The Savior when reproving the Jews drew this distinction between eternal life and immortality, when he said:

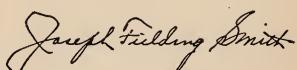
"For as the Father hath life in himself; so hath he given to the Son to have life in himself;

"And hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice,

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."⁷

¹D&C 29:43-44.
²Alma 11:43-44.
³Ibid., 76:51-60.
⁴Romans 8:14-17.
⁵John 5:26-29.



The Balance of Government



by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

UNITED STATES
SECRETARY OF AGRICULTURE

THE DIVISION of responsibility among federal, state, and local governments is a matter which concerns us all as citizens. In a broad sense, this also includes the division of responsibility between the individual and the various levels of government which serve him.

We have seen, in the past quarter century, a tremendous shift from individual to governmental responsibility in many phases of economic and social life. We have seen a rapid shift of responsibility from the states to the federal government. The magnitude of these changes is revealed by a few simple figures. Twenty-five years ago the federal government received one-fourth of all the taxes collected in the United States. Today the federal government collects three-fourths of all our taxes. Twenty-five years ago all taxes, federal, state, and local, took 14 percent of our national income. Today taxes take 31 percent.

I recognize that there have been good reasons for doing more things through government, and doing them from Washington. Fighting first a depression and then a war unavoidably shifted responsibility to the federal government. The shrinking of time and distance and the growing interdependence of our economic lives have all contributed to a centraliza-

tion of authority at the national capital.

But the question may now well be asked: Are we, from habit, continuing to think in terms of federal programs just because that is how we thought during the depression and during the war? Is it time to bring a halt to this trend? Is it time to reverse it?

What are these changes doing to our people?

What are they doing to our free institutions?

Is there, indeed, any characteristic of the American people which is more abiding than a distaste for being run from Washington?

The typical American is inherently a states'-righter by inclination and by sentiment. Deep in their hearts, the American people instinctively know that great concentration of power is an evil and a dangerous thing. They do not need to have it proved.

What lies behind this conviction? Basically, it is an intuitive knowledge that, sooner or later, the accumulation of power in a central government leads to a loss of freedom. Once power is concentrated, even for helpful purposes, it is all there, in one package, where it can be grabbed by those who may not be helpful in its use. If power is diffused, this cannot happen. Every schoolboy knows that this is why the founders of our country carefully divided power between state and federal levels.

Nothing has happened in the meantime to call in question the validity of this arrangement.

Our traditional federal-state relationship, we must never forget, starts with a general presumption in favor of state and individual rights. Under the constitutional concept, powers not granted to the federal government are reserved to the states or to the people.

This is in the Bill of Rights. It is one of the first ten amendments to the Constitution, insisted upon by a number of the states as a condition of ratification of the Constitution.

Many forces work toward the concentration of power at the federal level. It somehow seems easier to impose "progress" on localities than to wait for them to bring it about themselves. Raids on the federal treasury can be all too readily accomplished by an organized few over the feeble protests of an apathetic majority. With more and more activity centered in the federal government, the relationship between the costs and the benefits of government programs becomes obscure. What follows is the voting of public money without having to accept direct local responsibility for higher taxes. I know of no device of government which will lead more quickly to an increase in the number of federal programs than this. If this trend continues, the states may be left hollow shells, operating primarily as the field districts of federal departments

*From an address by Secretary of Agriculture Ezra Taft Benson before the American Association of Land Grant Colleges and Universities, Washington, D. C., November 15, 1936.

and dependent upon the federal treasury for their support.

As President Eisenhower has said: "The federal government did not create the states of this Republic. The states created the federal government. The creation should not supersede the creator. For if the states lose their meaning, our entire system of government loses its meaning, and the next step is the rise of the centralized national state in which the seeds of autocracy can take root and grow."

The subject I am discussing has been vital to me throughout my adult life. I have been a farmer, in the private enterprise sector of the economy. I have worked with farmer co-operatives, in which private persons voluntarily associate themselves to improve their bargaining power. I have been stationed at a local unit of government, as a county agricultural agent. I have worked at the state level, on the staff of one of your member institutions. I am now stationed at the federal level, where the problem of intergovernmental relations comes sharply into focus. Occasionally, I experience nostalgic memories of my earlier responsibilities.

There are many areas in our economic life in which responsibilities are shared by state and federal governments. Among these are high-

ways, public health, research, education, civil defense, employment security, conservation, relief of natural disaster, inspection and regulatory activities, civil aviation, and housing. The list is long.

The most successful experience in intergovernmental relationships of which I have knowledge is the Land-Grant system. I think many observers would share this view.

It is now ninety-four years since Abraham Lincoln's administration set up the Land-Grant College system. Permit me to enumerate some of the achievements:

Through co-operation at the local, state, and federal levels and with the generous assistance of private persons, the Land-Grant College system has helped lift our agricultural production per worker to almost five times the level that prevailed when the system began. More agricultural progress has occurred since the Land-Grant Colleges were established than in all the previous years since Bible times.

This system insisted that education could be applied as well as academic. It elevated agriculture and the mechanic arts to a new dignity. It broke down the old world legacy of a caste system based on vocational calling and educational attainment.

The Land-Grant College system has been highly responsive to local needs. Its focus has shifted from old to new problems as the technological revolution has surged forward.

Federal financial assistance has been supplied with a minimum of federal control

as regards state educational policies, programs, and processes.

Why has the Land-Grant College System been so successful? I suggest these reasons:

Responsibility has been placed as close to the people as possible. This means that we do whatever we can at the county level. Whatever cannot satisfactorily be accomplished in the counties is considered for state action. Only if the national interests are predominant, or state resources limiting, is responsibility lodged with the federal government.

Financial contributions on the part of state and local governments have been substantial. For agricultural extension work, federal expenditures constitute 36 percent of the total; non-federal expenditures total 64 percent. For agricultural research, the federal government provides 12 million dollars for grants-in-aid to state agricultural experiment stations. This is for grants alone. The states themselves appropriate and spend 62 million dollars, roughly five state dollars for every federal dollar. Not only have the financial contributions of state and local governments been substantial; their achievements in terms of research findings and improved agricultural practices have likewise been outstanding.

(Continued on following page)

President Dwight D. Eisenhower (third from left), Secretary of Agriculture Benson (left), and Under Secretary True D. Morse, with others, at Beltsville, Maryland, inspecting a machine for the automatic grading of eggs by color.



(Continued from preceding page)

The Land-Grant Colleges have kept out of partisan politics. Safeguards carefully built into the structure of the Land-Grant College system keep that system focused on the goal of agricultural betterment. The system is political, in the best sense of the word. It is responsive to the long-run needs of the whole people rather than the short-run efforts of any one political party.

Can this experience be applied to other fields? I am sure it can. In fact, it has. The Rural Development Program and the Great Plains Program, both recently launched, are based on the Land-Grant College experience.

MANY PEOPLE recommend an expanded program of federal aid for a wide range of social and economic services.

Before we embark on such programs we should ask ourselves these questions:

1. Can the federal government perform these services more efficiently than private enterprise, or states, or local communities?

2. What would be the effect on our free institutions?

3. What would be the effect on the morale and character of our people?

If the answers to these questions point to the launching of federal programs, then these programs can be of great service.

If, however, these proposed programs contemplate a high degree of federal financing and decision making—if they spring from collectivist thinking—if they expose themselves to partisan politics—and if they weaken the morale and character of our people—then on the basis of the record, their prospects are not good.

The historian Glover of Oxford University makes this cryptic comment: "It is better for the development of character and contentment to do certain things badly yourself than to have them done better for you by someone else."

We hear much—and will hear more—about substantially increased federal aid to education.

President Eisenhower said in his special message to the Congress in January 1956: "The responsibility for public education rests with the states and local communities. Federal action which infringes upon this principle is

The Balance of Government

alien to our system. But our history has demonstrated that the federal government, in the interest of the whole people, can and should help with certain problems of nationwide scope and concern when states and communities—acting independently—cannot solve the full problem or solve it rapidly enough."

But proposals for federal aid to education have come from other persons and for other purposes. Sometimes these proposals are made as part of a general philosophy of centralized government. Sometimes they are made for their outright political appeal—why support your own schools if Uncle Sam will do it for you?

Whatever the purpose, unless the program were to be carefully guarded, as it has been in the Land-Grant College system, it could lead toward federal control of education. If this happens, it will not be because the people wanted it so. It will result from responses to many small emergencies and from the pressures of many special interests.

"It is hardly lack of due process," said the Supreme Court, "for the government to regulate that which it subsidizes."

Federal control of education, the impairment of free inquiry, and the extinction of many independent and

church-related colleges—these can be the consequence of an injudicious increase in federal aid to education.

The Land-Grant College experience can help guard against a host of disappointments which would result from a large-scale, poorly planned venture into this difficult field.

There are, I believe, additional intergovernmental activities in agriculture to which the experience of the Land-Grant Colleges might be applied. One of these areas is our drought-relief program.

No agricultural problem has in it more heartbreak than prolonged drought. Every helpful effort, public and private, must be undertaken to relieve the distress which results from drought. The day is past when natural disaster was thought to be the exclusive responsibility of those who experience it firsthand.

The question is, how can we best meet this problem?

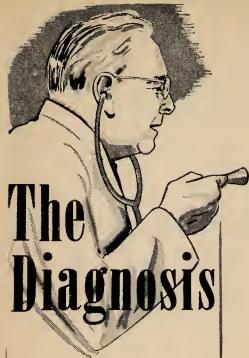
As matters now stand, most of the cost of drought and disaster relief is borne by the federal government. We supply low-cost feed, we extend emergency credit, we donate surplus food, and we help with tillage practices which combat wind erosion. The states provide only a limited amount of help, chiefly for administration.

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—Photo by J. Fred Thunell

Scene from Utah's Land-Grant College, Utah State University of Agriculture and Applied Sciences.



The Diagnosis

by Omer A. Kearney

The stethoscope failed to show how "good" her heart was.



—A Lambert Photo

KATE LATIMER, who was past eighty-five years of age, had outlived all of her immediate family. Sometime ago she had said to me, "I'm the last leaf on the family tree."

On this particular morning, she happened to be in a university hospital. Well, perhaps it isn't correct to say she "happened" to be there. The fact is, she was sent there by her doctor because there was no one around who could take care of her and there seemed nowhere else to send her.

As had been her lifetime custom, Kate was making the best of it. There were no near relatives to call, and her friends were far away, but she was smiling and cheerful as the nurse came in to take care of her.

Then suddenly the door opened and without a word of greeting or explanation, Dr. Brainard strode into the room, followed by three student assistants who arranged themselves alongside the bed. Kate looked over the array of starched white uniforms and smiled.

"Well," she said, "If I had known you were coming, I couldn't have baked a cake, but I would have combed my hair!"

The line of men tittered a bit.

Dr. Brainard bristled and straightened to his full six feet two. In his most dignified manner he intoned, "This is no occasion for levity." Then with a sweeping gesture, he continued, "You may examine the case."

So the students checked over Kate's heart, lungs, and general condition. When they had finished, they stepped back and waited.

"Well, come now, what is the verdict in this case? Speak up," demanded the doctor.

Hesitatingly, each spoke his piece, and the formation filed out of the room. Standing aside during all this was a young intern. As soon as the group were gone, he came over to Kate's bedside and took her hand.

"Miss Latimer," he began, "do you mind if I make a check?"

"Why should I?" Kate answered. "These other characters never asked permission nor thanked me when they had finished."

THE YOUNG doctor went through much the same procedure as the others, then he put away his stethoscope, sat back in the chair, and began

to ask questions. After they had talked quite some time, Kate ventured to ask him if his verdict agreed with the others.

"Yes, I guess that I will have to agree with their conclusions. However, I have found some symptoms that I fear they overlooked. I find that you have a delightful sense of humor under difficult circumstances; I find, in talking to you, that you have a gold mine of fine memories of pioneer days and family history. You have a highly developed sense of appreciation for small favors that come your way. I find, too, a marked trust in divine providence and a faith that shines through your eyes."

"Yes, Miss Latimer, in my book, you show unmistakable symptoms of marvelous character that make your case so outstanding I can hardly understand how the examiners ahead of me managed to overlook them."

Kate came back to our town the other day. She can't get around much, but to all who call, she is an inspiration. We are sure the young intern was absolutely correct in his diagnosis. Incidentally, we feel sure that he will someday become a great physician.

A Stake President Speaks to Youth:

STAY CLOSE to the CHURCH

by President Grant G. Woolley
LETHBRIDGE (CANADA) STAKE



If you are at school, then school should be an absorbing interest.

condition of the Pharisees of Christ's time who were more interested in observing the letter of the law than the spirit of it. Our Church leaders have told us these things are wrong. Reason tells us that any kind of entertainment that begins at such a late hour and continues into the early morning is not good for us either physically, mentally, or morally. Is it our loyalty to the law of the Sabbath that prevents us from starting these functions at say nine o'clock, or is it the fact that our laws prohibit such a starting hour? And if they started at nine, would they not be just as well attended?

THERE IS another attitude of our young people of which I am critical. This is the idea that no date is complete without refreshments in some restaurant. I would be the last to insist that this should never be done, but I know it is not good as a regular practice. Our young people should go home when dances and shows are over. Why does the Church insist on all our parties closing at midnight? Is it so that our young people can spend the next hour or two in unsupervised public places? If lunches or refreshments are called for at all they should be served in the young woman's home, by the young woman herself. If you are ashamed to let your parents see your date, you should be ashamed to be out with him. If on the other hand, you are ashamed of your parents, you had better take a good look at them because they are now just about what you will be in a few years.

THE MOST WONDERFUL thing about adolescence is that it is seldom fatal. A very large percentage make a full recovery; most of the others become chronic adolescents, and we say of them, "They've never grown up." Of the great number who recover, some bear the scars throughout their lives—terrible scars sometimes, that regularly and forever remind the bearer of the misfortunes that caused the scars. Every person should be concerned at the prevalence of scars among our graduates from adolescence. We are our brother's keeper, and in that capacity I would speak to those of you who are now in that muddled, confused, bewildered state known as adolescence.

There seems to be an attitude that if it is "fun" there can be nothing wrong with it. This is the way Satan would like you to reason. Fun can be good and safe or it can be bad

and dangerous. Through eyes of experience your parents see the lurking dangers in your fun; you see only the excitement and glamor. If you knew the chances of succeeding in a certain business were ten to one, would you take the chance? If you knew the chances of escaping a blighted life were even greater than ten to one, would you take that chance? These ventures start out innocently, and you resent the restrictions imposed by your parents, who see what the results will be. Here are a few dangerous ventures that some young people accept.

Midnight frolics and midnight movie previews. Is it in keeping with the proper observance of the Sabbath day to spend the waning hours of the Sabbath in preparation for a dance or show at the stroke of twelve? It would seem to me that we are in this regard approaching the

Today it seems every young man has his "hot rod" or his father's car. Parking has as a result become a

serious problem. I am not referring to the parking problem that is causing our city fathers concern. I refer to the problem of parking at a time when the streets and roads are deserted. Young men and women, if you persist in this habit, you are like the youngster who plays with fire, a fire that you cannot control. As surely as you persist in this habit, you will get burned—not with a burn that will heal and disappear with time, but one that leaves a permanent scar. Passion is a fire easily lighted but difficult to quench and all too often not controlled. It is difficult for us as parents to understand why a date that begins at seven o'clock in the evening must be concluded with a one-half to an hour conclave in a parked car at one or two o'clock in the morning. My advice to young people is to come home and into the house when your entertainment is finished. Any necessary talking or discussion should be done in a lighted living room.

Many of our young people leave home to attend colleges or to seek employment. You people are the products of the finest youth program in the entire world. You are the best young people in the world. As you leave to attend schools or accept employment, there are a few cardinal points that should be kept in mind.

I WOULD SAY without reservation that the most important thing is that you remain clean. Virtue and chastity are their own reward. Happiness is the inevitable result of a chaste life—unhappiness the inevitable consequence of an unchaste one. Too often we as a Church emphasize the Word of Wisdom to the point where our young people place its observance as the most important commandment of God. I would not minimize its importance in the gospel, for it is indicative of one's faithfulness to the Church; but its non-observance is of far less consequence and seriousness than breaking the moral code of the Church.

I was interested in a survey conducted by the Church seminaries of northern Utah. In this survey each young person was given a list of commandments and laws governing the Church, among which were the Word of Wisdom and chastity. These young people were asked to place these commandments and desirable traits in a list in the order of their

importance. In the compilation of the results of this survey most students placed the Word of Wisdom in first position, and chastity was in fifth place! These young people had a false sense of values. Somewhere in their training in the Church they had not been properly taught that the most serious sin short of committing murder is that of immorality.

Another important admonition as you embark on adult life is the necessity to work at full capacity. If you are at school, then school should be your most absorbing interest and not having a big time socially. If you are at school you should strive to top your class. In my years in the classroom I have seen students of average ability surpass those of greater native intelligence because they worked at full capacity. On the other hand those of great ability have sometimes failed because they did not work at full capacity or even near that point. In business, men fail to win promotions because they are always watching the clock, trying to cut corners and avoid work. Few lessons in life are as important as learning that lesson taught by the parable of the talents.

Your Creator, your Eternal Father in heaven, gave you abilities to use for the benefit of humanity. What will your punishment be if you fail to develop them? J. M. Barrie says, "The life of every man is a diary in which he means to write one story but writes another, and his humblest hour is when he compares the volume as it is with what he vowed to make it." Young people, this diary is open for you to write upon, the sheet is clean and white. If you would fifty years hence read that diary with pride, be sure you write well from the first page on.

Going away to college or to work will introduce you to a new life. This may be the first time you will have been away from home for any length of time. Parental control will be removed or at least relaxed. There will be new friends to make, new ideas to meet, new principles of life enunciated, increased opportunities for development in both good and bad ways.

How are you going to meet this newness of life? I suggest to you that the best way to meet it is on your knees. You know what is right and

(Concluded on page 349)

Young people of the Church, you are the products of the finest youth program in the entire world.



—Photo by Louise Price Bell

TO BE A

KING

SYNOPSIS

David, a descendant of John Hyrcanus, the founder of the Jewish monarchy, is a pretender to the throne now held by Herod Antipas. David and his friends attended a party at the palace—a party at which the dancer, Salome, asked for the head of John the Baptist. As the head was brought in, David in anger rebuked Herod and left the palace, taking the girl Ruth with him. Later, Ruth's friend, Martha, tells of a carpenter from Nazareth, whom some are already calling a prophet, who has a following in Galilee. This man has been warned by Herod.

THE EVENING breeze which reached Jericho, salt-laden after passing over the Dead Sea from the mountains of Moab on the east, was refreshing as the sultry day drew to a close. Ruth was standing by a cool marble fountain. As David drew near, he hastened to seize her extended hands.

Only a few days before, their engagement had been proclaimed, attended by the pomp which such events called for among the wealthy Jews of the period. Thoughtfully contemplating his situation, David decided that in the past his view of life had been a fallacious one. He had constantly sought to surround himself with external perfection—garden, home, furnishings. Far more important and much more to be desired was an internal personal improvement to measure to Ruth's rare qualities.

"David, at this moment you are far too serious for a man who professes to be in love," and Ruth playfully smoothed the wrinkles from his brow. "We'll have to send for Martha to coax a smile from your tense lips."

David became his lighthearted self. "You need not send for Martha to make me smile. What a tormenting little body she is! Is she ever serious?"

"Yes, indeed. When we are alone she is very often intensely so, but she loves to tease better than anything else."

A moment later Elihu joined them. He embraced Ruth tenderly. "I was happy to learn upon my arrival home

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that you had promised to be my daughter, for I look upon David as my son."

"You are sure you will not be disappointed in me?"

"Never! In the responsibility coming to David you will be of great assistance to him. You can direct his impulsive spirit. I see some of his faults," continued Elihu. "As a child he had a temper which gave real concern to those who loved him."

"And unfortunately your little friend never outgrew that and a number of other undesirable traits," David said.

Elihu took up the conversation. "You make a creditable pair of which our race may well be proud. In you I shall find all the joy that can ever come to me."

"Your life has indeed been a lonely one," Ruth said. "We have often spoken of it and wondered how you could be so cheerful. I have never seen you otherwise."

"My girl, sometime you will learn, although I hope by observation and not by personal experience, that the world has no interest, or at most very little, in man's troubles, and the wise thing to do is hide them from sight. Of course it is not always possible to be happy, but except for rare occasions, one can always be cheerful."

Ruth excused herself to order refreshments.

BY SPECIAL appointment of the Sanhedrin, Elihu had been absent from the city investigating the suspicious deaths of Ashur, Nahum, and Joab. There had been no witnesses

to the death of Ashur and Nahum. The evidence showed that both were armed and had fought for their lives. In the case of Joab, several people testified that he had accused Gideon of killing his friends and had attacked him as their murderer. The latter had defended himself vigorously and in the ensuing battle had wounded Joab so severely that he subsequently died.

"Joab evidently knew," proceeded Elihu, "or at least thought he knew, that Gideon had killed Ashur and Nahum; but he is dead, and no one can now be found who knows anything about the matter. The significant thing is that these three men were your ardent supporters, David, and opposed the tetrarch. Notwithstanding the difference in their rank, Zebulon and Gideon have been much together of late. It is freely whispered that the former is the instigator of these murders, if they really are murders, as I am convinced they are. Certainly a motive for the death of these men can be established. Unfortunately, we can establish nothing else—at least not at present."

David was greatly incensed. That his friends and supporters should meet death by foul means, and for no other reason than that they were advocating his cause, was intolerable. "Where will such a course end?" he asked indignantly. "I am not one to await danger. If it exists, I prefer to go out to meet it. I shall accuse both Zebulon and Gideon of this crime!"

"And meet the same fate as the others," Elihu insisted. "I suspect that nothing would suit them better, but you must leave them to me. Gideon, at least, knows that another case in which he is involved will result in disaster to himself, and Zebulon is too cowardly to attempt such a thing alone. We will entrap them more easily if we pretend that all suspicions are allayed. Are you acquainted with Gideon?"

"Yes, I knew him in Rome and several times advanced him money, with no hope of ever having it returned."

Elihu laughed. "Your expectations did credit to your judgment."

IN RESPONSE to his friend's questions,

David explained that matters were progressing most satisfactorily in Jerusalem. Practically everything suggested by the emperor had been done, and within a very short time papers appealing for David's appoint-

ment, signed by the men whom Tiberius had designated, would be forwarded to Rome.

When Ruth returned, Elihu asked, "Has the wedding day been fixed?"

"Not the exact date, but it will be within sixty days."

"That pleases me. At my age one never knows what may happen." He kissed them affectionately. "Let nothing arise to separate you, for with your natures, and loving each other as you do, that would be a tragedy."

"How fortunate is he who can remain sweet in spite of bitter disappointment," said David after their friend's departure. "He loved a woman once and, knowing his nature, you can imagine how intensely. When she chose another, he went away for a long time. He has remained single ever since, but he has never lost his sunny disposition."

"Who was the woman?"

"It was my mother."

"Your mother? And still I have heard you say that he and your father were as David and Jonathan."

"Yes, although that did not seem unnatural to me until now. Loving you as I do, it would hardly be safe for the man who stood between us, even though he were a dear friend, to come into my presence. I fear my temper could not be restrained."

"I suppose it is foolish," the girl replied somewhat sadly, "but at times

I feel that my happiness is too great to last."

"It is given to us, and it must last. Death alone can separate us; and with our youth and health that is something most remote."

I HAVE COME to you with important news, David, and that you might hear it firsthand have brought with me Abner, the trusted man who, in our interests, has been serving in Zebulon's house." It was Elihu who spoke, and his impressive earnestness betokened the weight he attached to the information.

After David led his visitors into a quiet room and bade them be seated, Elihu continued, "David, we have a report that Zebulon and Gideon were in conference last night; and if it had not been for the former's cowardice and the latter's prudence, an attempt on your life would have been made. But let Abner tell his own story."

David turned to the man, who proceeded: "My instructions were to keep eyes and ears open and to be particularly watchful when Zebulon and Gideon were together. In their conference last night my vigilance was rewarded. I learned that Gideon has been drawing large sums of money from Zebulon but now is in urgent need of more, which Zebulon promises to give him if he will kill you. Gideon reminded him of the danger they would be in if further attention

were called to them through another murder, and this confirms our suspicions that the deaths of Ashur, Nahum, and Joab were premeditated. Gideon insisted that he never again wanted to be in such close quarters as he was during the recent investigation."

"But why do they want to kill me?" David interrupted to ask.

"For several reasons, but the one urged most strongly last night is that you are a constant menace to them both while you live, because of the suspicions you entertain. Your friends have been killed, and they know you will try to avenge them."

"Then there is the opposition you are giving Herod. Zebulon is determined to increase his power and knows he may expect rich rewards should the tetrarch succeed. But if he loses—well, it is easy to see why these men should want you out of the way. With the influence of Herod gone it would not be difficult to convict them of murder."

"There is another more personal reason which was in evidence. For years you have stood in the way of Zebulon's advancement, but his dislike has turned to hate since Ruth has chosen you instead of him. His hatred, therefore, is whetted by jealousy and fear."

"What is their plan for bringing about my death?"

(Continued on following page)

The Dead Sea, often called the Salt Sea in biblical accounts, has a depth of from a few feet to many hundreds of feet. Its surface, which is lower than that of any water known, is 1292 feet below the level of the Mediterranean.



To Be a King

(Continued from preceding page)

"Nothing definite was decided," said Abner. "A physical encounter offers serious danger to themselves. Though Gideon boasts that he is not an assassin, too much reliance in such a claim might prove fatal; for if he makes an assault you may be sure the odds will be in his favor."

"We must bring these miscreants to justice, and Abner will soon obtain the necessary evidence," said Elihu. "In the meantime you must be constantly on your guard. Have Hassan accompany you always when you go out in the evening."

"Night and day," was the convincing answer.

Abner added, "Gideon says he is anxious to earn the money promised him, but he wants a reasonable chance to enjoy it after it is earned and therefore insists that they defer action until the excitement of these other deaths is somewhat allayed."

"Why does Gideon hate me?" David asked. "I have befriended him on more than one occasion."

"He does not hate you, but he is so completely in Zebulon's power that he cannot escape. Zebulon threatened to expose Gideon for some crime he has committed. In addition to this fear, Gideon is a mercenary wretch and wants the money which comes to him thereby."

THIS DAY was expected by David and his advisers to mark the end of all necessary arrangements prior to dispatching a messenger to Rome with the papers which Tiberius had requested. Almost every member of the Sanhedrin was allied with David's cause, and, without exception, every man was one whom the emperor had specified as being particularly desirable. Indeed, they had all willingly signed the appeal to Rome, except Nicodemus. He had expressed his readiness to do so but was temporarily absent from the city.

This evening David's supporters had gathered in his home. It was a time of rejoicing and mutual felicitations, for one of their own race, one true to their ideals, was at last to ascend the throne, and Judah would be redeemed. Elihu had gone hurriedly to Joppa, where Nicodemus was confined to a bed of sickness, to obtain the necessary signature. These papers were then to be conveyed to

Rome, where an order would be issued establishing David as king of Judea and the surrounding lands of Perea and Galilee and bidding Roman troops to defend him in his position. Indeed, it was more than likely that Tiberius himself would come to Jerusalem for the coronation.

AS ON THE occasion when he stood on the Palatine Hill, the young man, after his guests had departed, wondered what he could do better to qualify himself for the delicate and important task, the fulfilment of which demanded almost superhuman wisdom?

Although the hour was late, David decided to walk into the garden and enjoy for a brief period the cool evening breeze. A camel was wearily approaching as he came to the door, and in the moonlight he recognized the deceptively animal with its venerable rider, his devoted friend, Lebana.

No visitor could have been more welcome, and David hastened to meet the fatigued traveler and assisted him to alight. Lebana was even more emaciated than on the occasion of their last meeting, and, stiff and worn from the journey, it was with difficulty he walked to the house. But despite his weakness and before he would partake of the proffered refreshments, he demanded to be told the details of David's situation.

The old man's eyes glowed with interest, and he frowned or smiled alternately as he listened to his friend's recital of the story of unexpected difficulties, of intrigue, of suspected murder, of assistance received where it was least expected, of hopes and disappointments, and now what they considered as achieved success.

"My course is almost finished, David," the old prophet said, "and if I am to see the fruition of this hope, thou must soon be made king. It is the only remaining thing for which I care to live. I shall be much relieved when it is accomplished, for I have been uneasy about thee for some time."

"Because of the threats of my enemies? Be assured I am taking every precaution. Do any reasons for fear exist of which I am not aware?"

"No tangible reasons, to be sure; but some great calamity is to befall thee, or thou art to be severely

tempted to do something which will divert thee from the path leading to the throne, or I am not so susceptible to the voice of inspiration as has been the case most of my life. And when I speak of calamity, it is not the physical danger against which thou hast already taken precautions. Something of an entirely different nature portends, though what it is I am unable to say."

David was visibly perturbed. "You alarm me, good Lebana. I have every confidence in your premonitions and when you say some serious trial awaits me I am forced to believe you. But what is it? Am I to be rejected, as was Saul, because of unworthiness?"

"I can reiterate my former promise that if thou dost act wisely thou wilt be a king, and a great one. But I have made a toilsome journey, for one word with the hardships of a long life, to caution thee to be wise in all that thou dost say and do. Then success will be thine. That I can promise with every assurance of declaring a truth."

"Advise me, good friend, how I can better prepare myself for this duty. It has been on my heart constantly for many days that I must be worthy of the divine call. Teach me how to do it."

"Forget not that heaven has chosen thee and will assist in preparing thee for the place. Today I have come from the Galilean Teacher about whom we have spoken before. He is in Perea attracting, as usual, great throngs of people who listen raptly to his words. To those whom he has selected to assist him he says that they are to be perfect, even as their Father in heaven is perfect. Therefore, inasmuch as thou art heaven's choice for this position, such advice should be considered as a command to thee also."

The old man's head sank upon his breast. The long ride had been too much for the enfeebled body, and David feared for a moment that he had expired. However, he rallied in a short time and was aided to the quarters assigned him.

IT WAS A very serious young man who returned to the room after all necessary attention had been given to Lebana's needs.

(Continued on page 347)
THE IMPROVEMENT ERA

PETER JAMES and JOHN

by L. James Ottesen

SIMON, NAMED the first apostle, is more commonly known as Peter. He was the son of Jona or Jonas and by vocation was a fisherman. He and his brother Andrew were partners with James and John. They worked together in the fishing business with Simon Peter. Peter was a married man and materially well off. When Peter was introduced to the Lord, he was told by the Lord that he would be called Cephas, which means a stone by interpretation.

Many incidents in his life reveal him to be impulsive, impetuous, and stern. His denial of Christ is a manifestation of the human element. His desire to walk on water to meet the Lord during the storm at sea, and at a later date his manner of leaping into the water and swimming to meet the resurrected Christ as he appeared to them on the shores of the Sea of Galilee, give us an understanding of his nature. He had many human frailties but overcame them and the temptations of Satan to serve the Lord

as the appointed head and leader of the Twelve. His great confession of the divinity of Jesus Christ is a high point in the scriptures. Tradition relates that he died a martyr's death in Rome during the persecution of the Christians during the reign of Nero, about 64-67 A. D. It is said that he was crucified with his head down.

James and John were brothers by birth and partners in business and in the ministry. They were given a common title, Boanerges, or Sons of Thunder—possibly with reference to the zeal they displayed in the ministry. It is they who were desirous of calling down fire from heaven to consume the Samaritans who refused Christ their hospitality. James was the first of the apostles to meet a martyr's death; he was beheaded by order of Agrippa.

John had been a follower of the Baptist and heard and accepted his testimony regarding Christ, the "Lamb of God" who had come to take away the sins of the world. He was a very devoted servant and continually refers to himself as the disciple "whom Jesus loved." It was John who sat next to the Master at the Last Supper with his head on Christ's breast; it was he who conducted the weeping mother of Christ away from the cross to care for her. He was also the first of the apostles to recognize Christ as a resurrected Being when Christ visited them while they were fishing on the Sea of Galilee.

John holds a unique position in life at this time. In compliance with his desire to remain and minister among men until Christ again comes, he underwent a physical change which made him immune to death.¹

According to revelation given to the Prophet Joseph Smith through the



John and Peter, from a painting by Albrecht Dürer.

Urim and Thummim as to whether or not John died, the Lord stated:

And the Lord said unto me: John, my beloved, what desirest thou? For if you shall ask what you will, it shall be granted unto you.

And I said unto him: Lord, give unto me power over death, that I may live and bring souls unto thee.

And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues and people.

And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me, but thou desirdest that thou mightest speedily come unto me in my kingdom.

I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater work yet among men than what he has before done.

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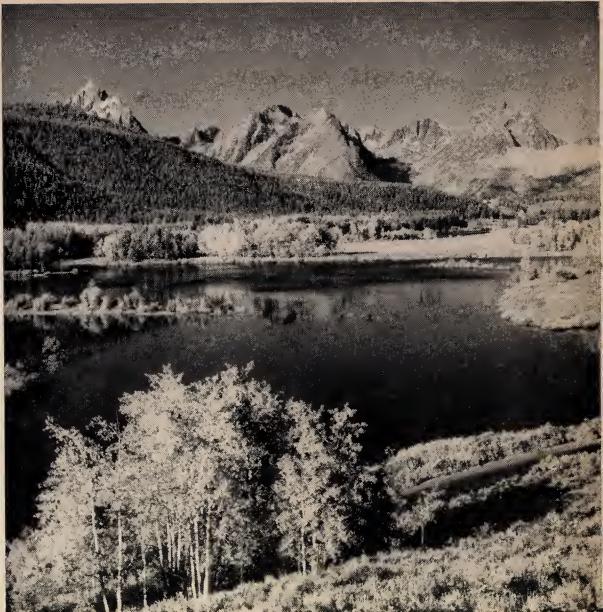


James the Elder, from a painting by Rubens.
MAY 1957

¹James E. Talmage, *Jesus The Christ*, pp. 220-221.

THE GOLDEN RULE IN ACTION

by Fred Schwendiman



The Grand Tetons

ONE OF MY most cherished and noteworthy experiences happened in Idaho in the year 1924. For a long time I have felt that this should be shared with others and written down for the benefit of future generations. There are now many thousands living in these valleys, enjoying prosperity, who have never heard of the hardships endured and overcome by the worthy pioneers of early days. It is history well worth remembering, and there are now only two of us remaining who took an active part in the event about to be recorded.

The inland agricultural empire of the state of Idaho embraces the Upper Snake River Valley in the eastern part of the state, and the Magic Valley in the southern part. The climate is ideal, the soil very productive; and there is now an abundance of water for irrigation, essential in this area for good crops. The water is provided by many reservoirs, which have been built along the great Snake River and its many tributaries.

This river was so named because of its many winding curves. Its North Fork heads with Big Springs in

Island Park, which is one of the largest cold water springs in the world. Here, in a space of about three acres, hundreds of springs bubble up, forming a river of ice cold water a hundred feet wide and from two to four feet deep. The South Fork of the river gets its start from the blue Jackson Lake in which the Grand Teton Peaks are reflected as in a mirror and adjoins Yellowstone National Park. Both of these rivers are fed by numerous smaller streams, all of which drain a large part of the western watershed of the continental divide. Where the two forks meet down in the valley they form a great river, especially in the spring if a warm spell happens to melt the snow in the mountains rapidly.

Much as in the valley of the Nile in Egypt, where that great river through many centuries by overflowing built a great plain, so also were the Snake River valleys built. Many times great floods of these streams brought down from the mountains, sediment which was deposited over the land, building rich, deep soil from year to year. However, for centuries

this land produced nothing but wild sagebrush, which made it appear as a desert; and long after other sections were settled these valleys remained unclaimed.

It was not until about 1880 that a few cattle ranches were taken up along some of the smaller streams. Later, as more pioneers came west, they homesteaded land and tried to raise crops. It was easy to get water on the land for irrigation; the problem was to keep the water off the land each spring. As more settlers arrived, they decided to build some dams to hold the flood waters back until they were needed later in the season. The first of these dams was built at the outlet of Jackson Lake, with government aid. It proved very successful and other similar projects were started. Word went out about the opportunities in the valleys to take up land and build homes, and as more new people came in, towns and cities sprang up and prosperity became evident.

Seeing the success attained in the upper valley, it became apparent to settlers that about two hundred miles



-Photo by Hal Rummel

down the river another great valley was awaiting development. Surveys were made and a large concrete dam was built at a place called Milner, this also by government aid. A large canal was constructed from the dam to the south, covering an immense scope of rich land in the Twin Falls area, and another was taken out on the north side to provide the Jerome tract with water for irrigation. Both of these great projects were successful,

the climate being favorable for growing fruit and beans, which proved to be the most profitable crops. For a number of years there was plenty of water in the river for all the lands then under cultivation in this lower area, which later became known as the renowned Magic Valley. But something serious then happened.

I WELL REMEMBER that in the winter of 1923-24 very little snow fell in the mountains. Whereas other winters it had lain five to eight feet deep, this year there were barely that many inches. A very dry spring and summer followed, and it did not rain enough to settle the dust. Some of the springs and streams dried up entirely, causing a great shortage of water for irrigation at a time when it was most needed. Drought was something that had never happened here before, and inasmuch as the farmers in the upper valley held prior rights to the water, they claimed and used it all, leaving their neighbors in the lower valley high and dry.

There hundreds of orchards had been planted, had been thriving, and were about to come into bearing; and there were shrubs and ornamental trees around new homes, not to mention field crops, all suffering with this severe drought. They could not possibly survive without moisture. Many of the more recent settlers became discouraged, pulled up stakes, abandoned their holdings, and left for other parts. News about this sad condition spread, and two of our prominent authorities on irrigation sent word down to their suffering brethren to come to the upper valley and all would get together to see what could be done in the way of help.

Almost immediately a large dele-

gation came up and a meeting was called at Idaho Falls of all the officers and heads of the several canal companies and irrigation districts. A large auditorium was filled, and the problem in hand was gone over thoroughly. It was a serious emergency, but one which could never happen again, because there was another huge dam under construction at American Falls which would soon store enough water for all time to come.

The spokesman for the visiting group made a strong plea for the purchase of at least enough water to save their orchards, stating that they were willing to pay any price in reason for it. It was then decided by a unanimous vote that, although it was also badly needed in the upper valley, we should turn all the water now in use in the upper valley, down the river to our suffering friends, for one week.

Our visitors lost no time in returning home with the good news, and every preparation was made to use this water to advantage, without wasting a drop. This was done by watching it closely day and night, using lanterns at night.

Since I was a farmer, water user, and director and secretary of our irrigation district, it fell to my lot to notify everyone of our decision at the meeting, to have the watermasters close all the headgates to the farmers ditches on the day appointed, to see that they were closed for one week and all the water diverted back to the river, as agreed. The fastest way of communication in those days was to go on horseback. It was gratifying to note the ready response and willingness of everyone to sacrifice and give up the precious fluid for a whole week.

When that combined flow reached its destination, it filled the canals and all the ditches, and the scope covered with a good watering, saving almost everything from the dreaded drought, was actually remarkable. And the way it was appreciated by those good people will never be known in the world.

AFTER A FEW days the same delegation came to the upper valley to make settlement for this great help they had received. Another meeting was called at the same place, what had been accomplished was gone

(Concluded on page 366)



Fred Schwendiman

EDITOR'S NOTE

Fred Schwendiman, who will be eighty-five in July, was sixteen when his parents and their six sons were converted to the gospel. Emigrating from Switzerland, they settled first in Bear Lake, and before the turn of the century, Fred went to the Upper Snake River Valley of Idaho. He was a leader in some of the first irrigation projects of those areas. Always a civic and Church man, he was called as second counselor to President David Smith in the Idaho Falls Temple presidency when that edifice was dedicated. He has since been released. Genealogy and temple work is one of his great loves in the Church.



"The Sermon on the Mount." Painting by H. Orlick.

—Photo by Camera Clix

The Sermon on the Mount

by Doyle L. Green
MANAGING EDITOR

SOMETIME DURING the first tour which Jesus made of Galilee teaching, healing the sick, curing those with diseases, and casting out devils, he gave an address which is undoubtedly the most famous gospel discourse ever preached. We call it "The Sermon on the Mount."

Matthew records, "And seeing the multitudes he went up into a mountain: and when he was set, his disciples came unto him:

"And he opened his mouth and taught them...."

At least two sites in Galilee are pointed out to visitors today as possible places where the Sermon on the Mount was delivered. The location of this famous event is of no great importance. The significant thing is that the Savior's words have been recorded and passed down to us, for our lives would be much poorer without the wonderful messages which were given by the Lord at this time.

The Sermon on the Mount is recorded in three chapters in Matthew, and includes one hundred and eleven verses. In the first part of the sermon, Jesus gave what has come to be known as the "Beatitudes." These nine²

famous and oft-quoted gems of thought all begin with the word "blessed," indicating that blessings, or happiness, will come to those who have certain virtues: the poor in spirit: for theirs is the kingdom of heaven; they that mourn: for they shall be comforted; the meek: for they shall inherit the earth; those who seek righteousness: for they shall be filled; the merciful: for they shall obtain

mercy; the pure in heart: for they shall see God; the peacemakers: for they shall be called the children of God; those who suffer for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye," the Savior said, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

How strange this doctrine must have sounded to the Jews. They had been looking for a king who would deliver them from oppressors and strike down their enemies. The "kingdom of God" they had expected was one of might and glory and riches, not one of a broken spirit of meekness, of persecution! Not for the children of Abraham—the chosen people of God!

Probably sensing the reaction of some of the people to his words, the Savior then told them that they were a chosen people—the salt of the earth—the light of the world—but

¹Scriptural references in this article are from Matthew 5, 6, 7, 8, 9; Mark 1, 2; Luke 5.
²Some writers say there are eight beatitudes, with the last one receiving special emphasis.



Drawing by Major Benton Fletcher, from Lionel Cox's *Judaism: a Historical Sketch*, published by A. & C. Black, Ltd., London.

their inheritance would mean nothing if they themselves were not righteous.

"Let your light so shine before men," he advised, "that they may see your good works, and glorify your Father which is in heaven."

Continuing the sermon, Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." He then put some new interpretations on the law of Moses, or the Ten Commandments, placing emphasis not only upon an evil act, but on the thoughts in a person's mind which may lead to an evil act. He pointed out that to become angry at another and to think evil thoughts about him is sinful. Such thoughts may lead to the dreadful sin of murder.

Continuing in this line of reasoning he said, "Ye have heard that it is said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart."

In the sermon the Savior stressed the evils of such practices as divorce and swearing. He set aside the old law of "an eye for an eye and a tooth for a tooth" and the idea that one should love his neighbor and hate his enemy. The new doctrine which he introduced was "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you"

Then he instructed his disciples: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

It was during the Sermon on the Mount that Jesus taught us how to pray, giving us those beautiful words which have come to be known as the Lord's Prayer:

"Our Father which art in heaven, Hallowed be thy name.

"Thy kingdom come. Thy will be done in earth, as it is in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen."

The importance of fasting was stressed by the Savior; the idea that a man cannot serve two masters was explained.

"Seek ye first the kingdom of God,

and his righteousness . . ." he instructed.

"Judge not, that ye be not judged"

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

It was also on this occasion that Jesus gave what has become known as the Golden Rule, saying:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Then the Savior instructed his disciples to enter in at the strait gate, to beware of false prophets, and explained that they would know a people by their fruits. Concluding the masterful sermon, he related the following parable:

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

When the Lord had finished his great words of instruction and guidance, the people again were ". . . astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes."

The scribes and the Pharisees, who were the learned class of the teachers of the time, were used to teaching the people the hard and fast laws that had been laid down by their leaders for generations. They did not dare deviate one little bit from the prescribed rules. These teachings of Jesus on the other hand were fresh and new and practical. He didn't teach out of a book or read what someone else had already written. His words were vital and refreshing to those who wanted to hear the truth,

(Continued on following page)

—A Three Lions Photo

"The Healing of the Man with Palsy." Painting by Rudolph Schaefer.



The Sermon on the Mount

(Continued from preceding page)
but to the scribes and the Pharisees they were offensive and blasphemous.

When Jesus left the mountain, great multitudes of people followed him and saw another wonderful healing. This time it was a leper who came to the Savior and said, "If thou wilt, thou canst make me clean."

All of those who were present and heard the request must have indeed wondered what the Lord would do. Leprosy was, and still is, a dreadful disease. There are many stages of the disease, and it is so serious that lepers at that time were outcasts from society and isolated from the rest of the people. Whenever they came near people who were not afflicted with the disease, they were required to call out, "Unclean, unclean."

When Jesus saw the sorry state this man was in and realized the great faith that he had, he was moved with compassion. He touched him with his hand and said, "I will; be thou clean." As soon as the Lord had spoken, the man was cured of the disease.

Jesus asked the man to go to the priest, ". . . and offer for thy cleansing those things which Moses commanded, for a testimony unto them," but at the same time he asked him not to broadcast news of the healing generally to the people. But the man was unable to contain himself and told many people about the healing. When word spread that this man of Galilee could cure even the dreadful disease leprosy, greater crowds flocked to Jesus to be taught and to be cured of their illnesses.

A great lesson on the necessity of prayer is taught all of us by the Savior by his own actions throughout his ministry. Notwithstanding the fact that he was the Son of God, the Creator, and the Savior of the world, he felt constantly in need of communication with his Heavenly Father. In addition to the constant prayers which he must have offered, whenever he could, he went into the wilderness for extended periods of meditation and prayer.

Again Jesus went to the city of Capernaum. Word soon spread that he was staying at a certain house, and the people flocked there to see him, to be instructed, and to be blessed. On this occasion there "were Pharisees and doctors of the law sitting by,

which were come out of every town of Galilee, and Judea, and Jerusalem. . . ." So many people had gathered there that the house was filled, and the doorway and the yard were crowded.

This was the situation a group of men found as they tried to take to Jesus a man who was "sick with the palsy." Exactly what the nature of the disease was hard to determine, but in any event we know that the man was in such a condition that he could not walk. His friends were carrying him "in a bed."

Finding it impossible to make their way through the multitude, the men ascended to the flat roof of the house with their sick friend, probably by means of an outside stairway, and let the man down through an opening in the ceiling into the room where Jesus was teaching. When Jesus saw the great faith of the men, he said to the sick man, "Son, be of good cheer; thy sins be forgiven thee." Immediately the scribes who were evidently following Jesus around to

see if they could bring some charges against him, thought within themselves that Jesus was blaspheming, because he claimed to have the power to forgive sin. They knew that no one had this power except the Lord.

But Jesus, knowing their thoughts, said to them, "Wherefore think ye evil in your hearts?

"For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

"But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

The sick man did arise and pick up his bed and go back to his home cured of the disease. The people who witnessed the event of course were amazed at the great power of Jesus.

From this city Jesus went down toward the Sea of Galilee. Again great multitudes followed him. As he walked along, he met a man named Levi, also called Matthew. Matthew

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"The Calling of Matthew." Painting by Alexandre Bida.





Danish chapel in Copenhagen. Headquarters for the mission are situated in rear and to left of the chapel.

TO GENEALOGY-MINDED Latter-day Saints, the articles regularly appearing in the ERA are in my estimation most interesting and profitable. Usually they are prefaced with part of a person's life history, which leads up to and becomes an incentive to acceptance of the gospel.

My case is no exception. I heard of Mormonism as a child in Denmark where by most prudent people it was condemned. After my two years of military service (as Dragoon Corporal, being an expert horseman), at twenty I became a coachman for his excellency, the renowned Prime Minister Estrup, the number two man in Denmark. His pedigreed horses were the finest in northern Europe and were tended exclusively by cavalrymen, among whom was an outstandingly fine man by the name of Niels Mikkelsen Torup. He was the first Latter-day Saint that I had met. He later emigrated to Fountain Green,

Utah. In after years we became missionary companions in Denmark, our native country.

Before my military service I had studied agriculture. After I ceased my work with his excellency Estrup, I became overseer at Clausholm, Jutland, one of the largest and oldest estates in Denmark. At that place the cattle (about three hundred pedigreed cows) were of greatest consideration. The dairy foreman, Henry John Piegras, was an outstanding "Mormon" with a large family who, in after years, emigrated with his family. His descendants are now numerous in Canada and the western states.

The impressions made on me by these two Latter-day Saint men with whom I became intimately acquainted were so favorable that my opinion of their religion became favorable. The real incentive, however, came when I met my future wife, Petrine.

The WESTERGAARD GENEALOGY

by *J. C. Westergaard*

The fact that she had espoused the gospel was in my estimation an asset in her favor. When I won her and her religion, I made the best investment of my life, with seven dividends (children). Together we traveled in double harness for a period of sixty-five years, before her death in 1950.

DURING MY four years at Clausholm it was part of my duty to keep pedigrees of the renowned Clausholm Holstein cattle. The greatest care was observed in breeding. Red colors were banned (not only from the estate but from the entire vicinity) to prevent their propagation (as in Gen 30:37-43).

Notwithstanding the strict care taken in breeding these cattle, occasionally one was red, which showed how characteristics may remain dormant for generations and afterwards crop out. It was the same in my case

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Heron Fountain. Seat of the Danish Government in background.

MAY 1957



Thorvaldsen Museum, a famous landmark in Copenhagen.

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ROSE OLSEN

Thought for the Morrow

ANN COUNTED the money into the drawer. Fourteen dollars she was going to be able to add to the baby fund. She leaned her head against the dresser and then pushed the drawer shut. The fund grew so slowly, but she knew she was right. She opened the drawer again, took out the bankbook, and crossed to the neatly made bed. She folded back the gold satin spread and lay down with her feet carefully over the edge. They had almost four hundred dollars, counting the money given them as wedding presents. It took so long to save in a big city where food was expensive and rent high. And tuition had to be met every quarter. Two more years of school for David seemed an eternity, but, it would be sheer catastrophe to hope for a baby before those two years were over. "We ought to have at least a thousand dollars in the bank before a baby comes," she had said once to David. "How could you finish school, David," she whispered to herself, "if we had a baby now?"

She turned over and looked at the white window shade already streaked with gray. When they had moved into this apartment, they had taken

down the green shades and put up white ones. Now she saw the reason for the dark green that didn't show the dirt.

David would soon be here. She got home from her job at the bank about an hour before David, but she never seemed to be able to have dinner waiting for him when he came in. "You're not supposed to," David said. "You rest until I get home, and then we can get it together." He was the best husband in the world but the most impractical. He wanted a baby whether they had a nickel in the bank or not. He thought everything would just naturally turn out all right. What would happen to them if she weren't working? She shuddered as she thought how much they would have to live on with only David's three nights a week work at the hospital.

Then she heard his key in the lock. The hour had disappeared again. "Oh, David, I'm sorry." She was struggling into her shoes.

"How's my bride?" He kissed her hair behind her ear. "Oops, missed!" He was trying to look through the mail and greet her at the same time. She put her hand over the letter from

They had almost four hundred dollars, counting the money given them as wedding presents.

his mother. "Here I am," she said, so he kissed her properly.

They made hamburgers and Waldorf salad and cooked some frozen spinach. He chopped onion to go into the hamburgers and told her about Friday night. "Funniest thing, this fellow from the Project Housing turned out to be practically from my home town! We played his high school in basketball lots of times."

"What's his name," Ann asked. She molded the onions inside the hamburger and salted and peppered them.

"Joel Anderson. He's got a wife and three children up in the Project. They go out to West Lake Branch; that's why we've never met them at Church. Bill Williams introduced me today."

"That's nice." Ann slid the hamburgers sizzling into the frying pan. "They must be having quite a struggle," she said carefully.

"Oh, same as everyone, I guess." David measured the salt in the boiling water for the spinach. "He wants us to come down to a spaghetti supper Friday night with Bill and his wife and baby."

Ann bit her lip. They'd be the only ones without children. "David, I hate to go. They'll spend the whole evening talking about their children's rashes and how smart they are. I can't stand it."

by Deone R. Sutherland

David looked at her. "Ann, you're beginning to talk just like Louise or some of those girls you work with. They're not really like us. For one thing they don't belong to the same Church as we do—"

Laura Bailey worked with Ann at the opposite desk. She'd been married five years, and she had no children. Sally Forest worked there, also. She'd been married seven years and had no children. Her husband thought she ought to go on working because he was only an instructor and didn't make too much money yet. It had been fun to get together with these couples and others for an evening almost every week end. They had things in common. Ann stopped turning the meat and held the spatula in the air. "In common?" Did she want to have more in common with Laura and Sally? Well, for the present at least.

David blessed the food, and Ann opened her napkin. "Ann," he said, "I've already told Joel we'd like to come."

"Well, then, it's settled, David. I guess we'll have to make an evening of it if you insist."

After dinner Ann rested on the couch. She closed her eyes. When she opened them, David was standing in the doorway watching her. "No, don't get up," he said. He came over and sat on the couch beside her. "There's an article in the *Church Section* Mother sent that I'd like you to read—"

"I know what it says already," Ann interrupted, turning her head away. "About how important it is to have a family, and that children are our true blessings. Oh, David, don't you think I want children as much as anyone? But we can't afford to have them—"

David put his hand across her lips gently. "We can't afford not to have them—"

She brushed his hand aside and struggled to her feet. "I thought you were happy; you are always saying you are. Why do you want to change security into insecurity?"

"I am happy, silly. But love grows with a family—" She didn't have time to talk it out. She had to get up early for work.

THE ALARM went off, and Ann watched David bound out of bed cheerfully. "How can he be so happy and good-natured all the time?" she thought.

In a few minutes she heard the shower and made herself get out of bed. She started the water for the three-minute cereal David liked. Then she took her turn in the bathroom while David dressed. She really didn't need to go to work so early, but it was nice to ride up town with David and then window shop for half an hour or so before going to work.

David leaned in the doorway and whistled. "You should be going to a modeling job instead of to the bank. Of course, they need pretty girls in a bank, too." He ruffled the back of her hair slightly. "You should feel pretty good with all that sleep you got last night."

Ann smiled at him.

Ann slid into the car beside David for the ride up town. It was nice and early in the morning with the dew and the mist on everything. She snuggled against David's shoulder. "I wish we had a new car," she said.

"This one's been pretty good to us. It isn't the oldest car on the road, Ann, not by a long shot. Its motor sounds nice."

Maybe they could get a new car for graduation, or at least the first year after David was out of school. She knew they could if she kept working. But three more years was a long time.

At work, Ann slid her purse into her desk and opened her typewriter.



David was carrying the next to youngest Anderson baby off to bed on his shoulder.

Laura's desk was empty. It was after nine when Sally stopped by Ann's desk. "Laura came in just a few minutes ago. She's in talking to Mr. Westbrook. Something's up, I guess."

Ann wondered what had happened. She forced her attention back to the rows of figures on the papers before her.

Laura came in with Miss Maitland, the supervisor. Ann went over when Miss Maitland beckoned. "Laura has some wonderful news for us that's going to come as a surprise to many of you, I'm sure. It surprised me, though of course Laura let Mr. Westbrook in on it, so to speak, six months ago." Miss Maitland beamed at Laura.

"We're adopting a little girl," Laura said, smiling. "We've been trying to get one for six months, and they notified us yesterday. I told Mr. Westbrook that when the agency called us, I'd be able to give only a day or two notice because they expect us to be ready to receive the baby within a few days. He was very kind—"

"Have you seen her?" Sally asked.

"Oh, no, we'll see her Thursday when we pick her up."

"How old?" Miss Maitland asked.

"Nine months. A girl. General characteristics similar to my husband's and mine. Blonde, blue eyes—they match the baby to us as closely as they can." Laura slid into a chair. "I can hardly believe it's possible—"

The excitement in the room died down gradually. The girls had to get back to work. Ann helped Laura get her desk in order.

"Did John make you adopt a baby, Laura? I didn't know you wanted children—" Ann looked at her sharply.

Laura paused with her hands stretched before her. "Not want children— Make me adopt her? Why, Ann, we've wanted a baby ever since we got married. I've been working because I couldn't stand our empty lonely apartment. We've waited so many years, and now a little girl of our own! It was just one of those things, the doctor said. Maybe sometime we'd have one, but the sometime just didn't come."

Ann looked away, "But, Laura, when the girls have come back after they've quit work to show us their babies, you've always said you couldn't stand seeing them. You

(Continued on page 348)

Let the Valleys SING

by Mirla Greenwood Thayne

ON A SMALL ISLAND in the wild country of the Hebrides is a great natural cavern known as the Cave of Music. Its craggy walls extend high into the sky, and its vast floor, covering an area of over two hundred feet, is submerged in sea water. The ocean roars and tumbles all about the cave, and wild birds scream through its mighty walls. Sea animals inhabit its depths while the wind echoes and re-echoes through stony arches. When the weather is fair, the tide murmurs gently, but in a storm the waves thunder with furious intensity.

Mendelssohn once visited this enchanted isle. For a long time he sat listening to the symphony that nature played for him; then, taking a pencil and paper from his pocket, he began to write symbols. In a few months he gave to the world the great overture known as "The Isle of Fingal," portraying in music the untamed country of the Hebrides, the crying seabirds, the wind and water roaring through the deep caverns.

Many a man has had the well-springs of his artistic creativity generated by the beauties of nature: the sea, the wide canyons, the wind and rain. Debussy conceived "La Mer" from his recollections of days spent on the seashores of France and England. A vivid tonal picture, it reveals in music the mysterious nature of the deep and hidden waters.

MAN HIMSELF is rhythmic. There is rhythm and harmony in all of the human functions: the heartbeat, the pulse, inhalation and exhalation of breath, the coursing of the life-giving fluid through the veins and arteries. If man lives wisely, he will endeavor to walk, talk, work, and play in his own natural rhythm. It is when he loses sight of his in-

dividual pace and exerts himself beyond his own speed that ill health and bodily disharmony result. Modern educators, becoming aware of the innate music in children, are trying to teach them their own natural rhythm, hoping that they will maintain it in later years as a weapon against the tensions that sometimes develop in adults.

Although we know little about the music of ancient days, it is an accepted fact that man has always given vent to his feelings through sound or music. The Bible speaks of it often; ancient tales of the Orient mention it; and music is often referred to in Indian traditions. The earth has been generous in preserving for us pottery, monoliths, relief maps, and urns displaying pictures of musical instruments and scenes; while ancient instruments have been found in tombs and the ruins of old cities.

The ancient Greeks understood the relationship of mind to body and realized the value of music in mental hygiene.

"The health of the body and the health of the mind are inseparable," said Plato, addressing the physicians of his day. "The part can never be well unless the soul is well, and the great error of the day is that physicians separate the soul from the body." Pure harmony of body and soul was the Greek aim of life, and they believed that when the soul lost its peace and harmony, it could be restored again by the proper application of rhythm and melody.

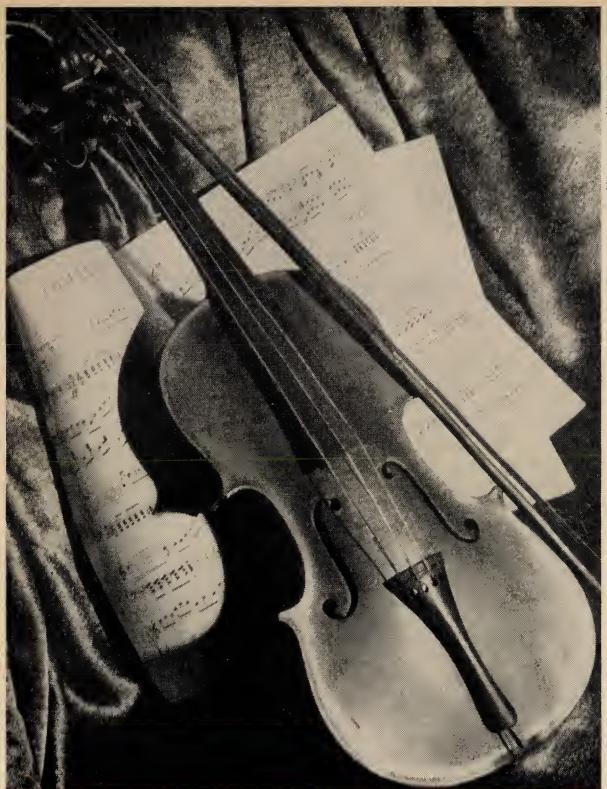
Homer prescribed music against the negative ills of the mind—sorrow, anger, fatigue, and worry—maintaining that listening to selected types of music would advance health-giving emotions.

Music plays an important part in most primitive life. In tribes through-

out the world medicine men unite their art of healing with music. A healer is often chosen because he has in his possession songs and chants that have been handed down from mouth to ear. Combining the power of music with religion and his medicine, he offers rituals and rhythms to ward off disease and disasters. True, the savage beating his tom-tom makes no attempt at melody and harmony, but his measured chant has deep meaning to him. In his book *African Travels*, Sir Samuel Baker says that a man would be safer going through the heart of Africa with a hand organ than with a band of soldiers, so susceptible are the natives to music.

Two Hebrew kings stand as symbols of ancient Israel's devotion to music. David, the lowly shepherd child who became poet, musician, statesman, warrior, and king was also one of the world's greatest hymnists. When a mere lad he was summoned to the courts of the distraught king Saul after all other curative measures had failed. From the boy's gentle touch upon the harp flowed the balm of healing that the harassed king had failed to find elsewhere, and from David's poet heart came a treasury of inspired songs. Realizing the power of music, David gave a wise exhortation to the chief musician of Israel: "Sing aloud unto the Lord, our strength: make joyful noise unto the God of Jacob."

When the Israelites found deliverance from their enemies at the Red Sea, it was in song that they expressed their gratitude to God. Led by Moses, their chosen leader, they sang "I will sing unto the Lord, for he hath triumphed gloriously." Then Miriam, the sister of Moses, took up her timbrel and led the women of Israel in a refrain, "It is good to give thanks." (See Psalm 92:1.) In songs of praise



-Photo by Eva Luoma

and thanksgiving we exercise the purest emotions of the human heart—emotions that awaken us spiritually and mentally.

Paul, in his epistles to the early saints, made frequent mention of music. He urged the people of all churches to sing. To the saints of Colosse he wrote, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.)

Thus, music has always held an intimate place in religion. It wrought miracles in preparing souls to receive the message of Christianity. Where language failed, the universal language of music drew men together.

The dark ages were dark indeed. For many years the layman was not allowed to sing in the churches. Yet

many a spirit was alive and striving, and God in his mercy raised up reformers to bring back peace and beauty to these hungry souls. Among them was Martin Luther.

"My wish," said Luther, "is to compose sacred hymns so that the word of God may dwell among the people also by means of song. People should have hymns as well as the Bible so that they cannot only read God's word, but they can also speak to him in song."

Luther was exceptionally gifted. In addition to being an excellent singer he was a superb flutist. As a boy, he often sang at the windows of wealthy citizens for alms to be given to the poor. At Christmas time he and his companions would wander through the neighboring villages singing carols of the Christ child. "Music," said Luther "is a gift of God. It can drive

F. MENDELSSOHN
Op. 62, No. 6



out the devil and make all men forget their wrath." He became the father of congregational singing, and soon his inspired hymns flowed from the lips of all. It has been said that Luther did as much for the reformation by his music as by his translation and teaching of the Bible.

The curtain arose on the drama of American history to the tune of a religious song. On the evening of September 25, 1492, one of the companions of Christopher Columbus saw what he thought was the shore of the new America rising in the mist. The very thought that their hazardous quest was over set him to singing and soon the others joined in, and from all three ships rose the sound of a Latin hymn, "Gloria in Excelsis Deo," the first greeting from the Old World to the New. It was nearly a month later that they really sighted land. On Friday night, October 12, they saw a light glimmering from the western shore. Is it any wonder that they poured out their joy of triumph with song? "Salve Regina" echoed over the mighty deep to announce the beginning of a glorious new era.

The first book to be published in the New World was *The Bay Psalm Book*, an English translation of the Psalms. The Puritans, pleased with their new songbook, proudly sent copies back to the Old World by Spanish sailors. The gift was well received and went through many English editions. The first book printed by Benjamin Franklin's press in Philadelphia was a songbook, *Watt's Psalms and Hymns*.

The Lord, in Latter-day revelation, acclaims the power of music. In July 1830, through the Prophet Joseph Smith, he directed the Prophet's wife Emma to "lay aside the things of this world, and to seek for the things of a better."

"And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

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A Challenge to Parents

IV

NEED FOR BELONGING

by Dr. Antone K. Romney

PROFESSOR OF EDUCATIONAL ADMINISTRATION, B. Y. U.
AND PRESIDENT OF BRIGHAM YOUNG UNIVERSITY STAKE

AS A YOUNG person comes into adolescence he becomes more conscious of his friends. He has a deep urge to get along with his peers, to be liked by them, to have their approval. Anxious to conform to the pressures of the group, he wants the same kind of clothes, the same manners, and the same privileges. He is beginning to depend upon his friends rather than upon his parents for security.

The adolescent also wants to be more dignified and will become more formal in social activities and his friendships with both sexes become more steady. With the development of greater insight, he wants less dependence upon adults and he wants his relationships with them to be on a more equal basis.

In short, he is growing up, feeling new social needs and interests. With this social development come problems which are as important to our teenagers as any they face during adolescence. They can sometimes seem overwhelming, and without the understanding of parents, cause much unhappiness.

The typical young man in his teens has some difficulty enjoying social gatherings, in meeting people, in introducing friends to older people, in adjusting to new situations in a social setting. He sometimes finds it hard to ask others for help, to speak in public. Social contact with girls, responsibilities of leadership, and making friends are a few of the situations which can also be embarrassing.

A girl may suffer a little when facing the necessity of speaking out in class, or the request to speak in public. Girls are more timid than boys at important affairs; they are more self-conscious before other peo-

ple. They usually attempt to avoid calling attention to themselves, and they also hesitate to ask favors. They sometimes have difficulties in conversation with those with whom they are not well acquainted.

Studies indicate that although boys in their teens are usually more aggressive in social situations than girls, they have less interest in them. Girls are very much interested but hesitate to be aggressive.

One of the main social problems of adolescents has to do with the question of broadening interests outside the home, and the freedom teenagers want in order to follow these interests. A young child is interested only in his mother; then his interest broadens to other members of the family, to his crowd at school, and finally to his community. Youths are continually faced with changing interests and are characterized by these interests just as they are by their physical and emotional characteristics.

An interesting study of some of the conflicts which youth have with parents was made among 528 junior high school students. Virginia Lee Block studied these conflicts over a five-year period. The problems which were listed by students as reasons for difficulties with their mothers seem to grow out of the fact that adolescents feel their parents have not given them the right amount and kind of freedom to develop according to their natural urges and drives. Some of the areas of conflict suggested by these boys and girls included subjects of dress, makeup, dating, bedtime, food dislikes, choice of friends, privacy, and money.

These studies indicate clearly that youth want to grow up socially, that they are anxious to assume more responsibility. Parental help in the

area of adolescent social needs and characteristics is imperative.

Most young people will be happy to co-operate in any or all of the areas of conflict, provided an understanding or meeting of the minds can be arranged. But this meeting of minds, this *understanding*, must come from an effort first on the part of the parent, and second on the part of the child, to understand one another. The wise parent will do everything possible to understand the feelings of the boy or girl, the many desires and drives which grow out of widening interests and growth toward social maturity. A youth desires to rely upon himself. He has deep urges to make his own decisions. He ceases to think of his parents as protectors or supervisors. He wants them as friends. Wise parents will work with these desires rather than against them. The difficulties between children and parents are proportionate to the lack of understanding by parents of the characteristics of their young people.

In giving social guidance to youth, it is also essential to remember that our young people must have an opportunity to adapt themselves to the requirements of other young people. Teen-agers as well as adults are very sensitive to the approval or disapproval of friends of their own age. The wise parent will appreciate this fact and the necessity of providing opportunities for association with individual friends and with groups. Young people should have an opportunity to become acquainted with many people and to make special friends, in order that their social lives may not suffer. One way in which parents may co-operate in this matter is by opening their homes to the friends of their children and allowing

small, and occasionally large, groups in for entertainment.

Not only do adolescents develop new and more interests socially, but they also develop new reading, recreation, and work interests. Wise parents must give considerable freedom to these varied interests if their teenagers are to avoid difficulty in their social relationships.

More will be said concerning this freedom. We do not propose to give the child uncontrolled license, but we do propose that parents allow children to plan in terms of their interests and natural urges. This freedom of planning and activity however should be under supervision and proper guidance from parents. If it is, many of the difficulties of youth are lessened.

Understanding parents assist youth to obtain a sense of security in their social relationships. The morale of a home is usually the key to the presence or absence of these feelings of security. When the social needs of young people are met, they will be more likely to feel secure, and there will be higher morale and a greater spirit of harmony and unity in the home.

Needs of human beings which must be met to insure happiness and proper social development could all be included in three words: *love, like-*

ness, and belongingness. In order for an individual's personality to develop socially, he must receive the *love* and acceptance of his fellow men. The individual first receives the love of his mother and members of his family, later of his friends and members of the community. The affection which is bestowed upon each individual makes it possible for him to develop socially in a normal and natural way. If love is withheld from an individual, regardless of the reason, his social development is limited, and the inner drives which exist in every normal human being may force him to try in every conceivable way to obtain the affection and love which he must have in order to develop socially.

The second important social need is *likeness*. In other words, an individual wants to be like his fellow men. If he cannot be like them, he must make adjustments, and even though this social adjustment is often made in an acceptable manner, it is a big mistake for parents and teachers to force an unwilling child to be different from his friends and associates. If he is to be different, his difference must be based upon a voluntary acceptance of a higher principle or condition which makes him different by choice.

Love and likeness are needs which

if fulfilled naturally combine with the third social need, which is *belongingness*. If an individual is to develop socially, he must belong to groups. The Creator recognized this and places this need in the human soul in order that people might recognize the importance of group salvation. Children begin their social development in the family group; they then belong to the neighborhood, the school, the church, and the community. It is very important that they have recognized membership in these groups if they are to develop socially. Children who are isolated have little opportunity so to develop.

Few things are more tragic than the person who lacks social development because of unmet social needs. The individual is truly destitute who has no friends, who is ostracized from groups, who does not receive the affection which is sought by all.

Wise parents will recognize the symptoms of unmet social needs and do all in their power to provide acceptance and love for their children. They will try to provide the opportunity for their children to be like others in socially acceptable ways. They will also arrange opportunities for children to be identified with groups so that the feeling of belongingness, and of being loved, will be satisfactorily fulfilled.

—A Monkmyer Photo



Teen-agers feel a strong need to belong, to have friends.





Charles W. Penrose

The Second Advent*

by President Charles W. Penrose

FORMER MEMBER OF THE FIRST PRESIDENCY

PROFESSING CHRISTIANS of all denominations believe in the second coming of Christ; but while all agree that he will appear "the second time without sin unto salvation," they disagree about the manner, the place, and the time of his appearance.

The popular opinion is that he will come in a spiritual manner and reign in the hearts of his people; that his presence will be universally and simultaneously felt when all the world has been converted through the preaching of the word.

Now, against this doctrine there have been many objectors. Some have declared^d that he would come "traveling as a man" and commence again to preach to the world; others have even contended that he would appear "in the form of a woman." Various places have been fixed upon as the spot where he would appear; the very "day and hour" of his coming have been proclaimed to the world, and the periods were as various as the localities.

The Latter-day Saints have their peculiar views upon this important subject, founded, however, not upon mere speculation, popular opinion, or mystical interpretations of ancient prophecy, but upon God's word revealed in these latter times, corroborated by the plain and pointed declarations of "holy men of God who spake by the Holy Ghost." It is the design of this article to explain briefly some of these views for the benefit of the general reader.

Before the Lord made his first appearance among men on earth, notwithstanding that the ancient seers

had predicted his appearance, he sent a prophet to prepare the people for his coming. Therefore it is reasonable to suppose (although the old prophets and apostles have spoken many things concerning his second advent) that he would send someone to prepare the world for that event; and the necessity of this is obvious when we consider the uncertainty and differences of opinion that prevail upon the subject.

Now, although the ancient Jews had the writings of the prophets and the presence of John the Baptist, yet but a few, comparatively speaking, would believe that Jesus of Nazareth was the Messiah. His forerunner was put to death, and he himself was crucified; and although the people of this generation have the Old and New Testaments and the Lord has sent a messenger to prepare the world for his second advent, the same ignorance exists, and the same spirit now prevails which caused the death of John the Baptist and of Jesus Christ.

Joseph Smith, like John the Baptist, came to a sectarian generation to "prepare the way" before the Messiah. Like John he preached "the baptism of repentance for the remission of sins," and, like him, he was persecuted, imprisoned, and slain. But those who have received his testimony and obeyed the principles of righteousness which he proclaimed have received from God a light which enables them to "discern the signs of the times" and to see the day quickly advancing when the Lord shall come. The false alarms which startle the world at intervals have no terrors for them, for they have "a more sure word of prophecy."

Through the preaching of the gos-

pel of Christ, as revealed through Joseph Smith—namely, faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, etc.—many among all nations will be led to forsake the traditions of their fathers and become numbered with the people of God. These will gather to one place to prepare themselves for the appearance of the Savior, by learning through his inspired servants the things which are pleasing to him and purifying themselves from all things which he hates. They will build unto him a holy temple. Of necessity some form of government must be set up among them, as they will exist in a national as well as an ecclesiastical capacity. This government will be a theocracy, or, in other words, the kingdom of God. The laws, ordinances, regulations, etc., will be under the direction of God's priesthood, and the people will progress in arts, sciences, and everything that will produce happiness, promote union, and establish them in strength, righteousness, and everlasting peace.

On the other hand, through the rejection of this gospel, which "shall be preached to all the world as a witness" of the coming of Christ, the world will increase in confusion, doubt, and horrible strife. As the upright in heart, the meek of the earth, withdraw from their midst, so will the Spirit of God also be withdrawn from them. The darkness upon their minds in relation to eternal things will become blacker, nations will engage in frightful and bloody warfare, the crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the

*From THE IMPROVEMENT ERA, Vol. 27, page 403F.
Originally from *The Millennial Star*, Sept. 10, 1850.

passions of human nature will be put to the vilest uses, the very elements around will seem to be affected by the national and social convulsions that will agitate the world, and storms, earthquakes, and appalling disasters by sea and land will cause terror and dismay among the people; new diseases will silently eat their ghastly way through the ranks of the wicked; the earth, soaked with gore and defiled with the filthiness of her inhabitants, will begin to withhold her fruits in their season; the waves of the sea will heave themselves beyond their bounds, and all things will be in commotion; and in the midst of all these calamities, the master minds among nations will be taken away, and fear will take hold of the hearts of all men.

The Jews, still in unbelief that Jesus was the Christ, will separate themselves from among the gentiles and gather to their fatherland. Events will be so controlled by the God of Israel that they shall possess the land again and build the temple in its former place; they will increase and multiply in numbers and in riches, and practise the rites of the Mosaic law, looking for the coming of the Messiah to reign over them as king. The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them and will invade the "holy land" to "take a prey and a spoil."

WE MAY consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three divisions:

First, the Saints of God gathered to one place on the western continent, called Zion, busily preparing for his appearance in their midst as their Redeemer, who had shed his blood for their salvation, now coming to reign over them and to reward them for their labors in establishing his government;

Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth is the Son of God, and being in danger of destruction from their gentile enemies;

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the gospel, are unprepared for the Lord's advent and are almost ripe for destruction.

Among the first-mentioned of these three classes of men, the Lord will make his appearance first; and that appearance will be unknown to the rest of mankind. He will come to the temples prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his kingdom.

HIS NEXT appearance will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the gentiles, and appear to the worshiping Jews as the mighty Deliverer and Conqueror so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls and "the blindness in part which has happened unto Israel" be removed. "A fountain for sin and uncleanness shall be opened to the house of David and the inhabitants of Jerusalem," and "a nation will be born" unto God "in a

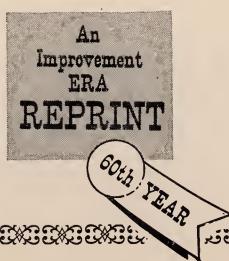
day." They will be baptized for the remission of their sins and will receive the gift of the Holy Ghost, and the government of God as established in Zion will be set up among them, no more to be thrown down forever.

The great and crowning advent of the Lord will be subsequent to these two appearances, but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of his coming to take vengeance on the ungodly and to reign as King of the whole earth.

HE COMES! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and "those who are alive and remain" are "caught up" with them to meet him. The ungodly rush to hide themselves from his presence and call upon the quivering rocks to cover them. He comes—with all the hosts of the righteous glorified! The breath of his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and "left neither root nor branch." He sweeps the earth "as with the besom of destruction." He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for he whose right it is to reign has come, and "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

"The people of the Saints of the Most High" will dwell on the earth, which shall bring forth her strength as in the days of her youth; they will build cities and plant gardens; those who have been faithful over a few things will be made rulers over many things; Eden will bloom, and the fruits and flowers of paradise display

(Concluded on page 364)



.. Thoughts for your inspirational talk ..



The Presidents of the Church

SPEAK ON PRAYER

Nearly everyone in the Church is called upon occasionally to give an inspirational talk—in Sacrament meetings, leadership meetings, firesides, or funerals, at MIA, at seminary, at Sunday School. Finding suitable ideas and helpful quotations is sometimes a problem. Through this new department, which will be a regular feature of the ERA, ideas, suggestions, and gems for your speech will be given. We hope they will prove useful to you. The Editors.



WE WOULD say to the brethren, seek to know God in your closets, call upon him in the fields. Follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day.

—PROPHET JOSEPH SMITH
Teachings of the Prophet Joseph Smith page 247



YOU KNOW that it is one peculiarity of our faith and religion never to ask the Lord to do a thing without being willing to help him all that we are able; and then the Lord will do the rest.

I shall not ask the Lord to do what I am not willing to do.
Do not ask God to give you knowledge when you are confident that you will not keep and rightly improve that knowledge.

—PRESIDENT BRIGHAM YOUNG
Discourses of Brigham Young page 43



DO YOU HAVE family prayers in your family? . . . And when you do, do you go through the operation like the grinding of a piece of machinery, or do you bow in meekness and with a sincere desire to seek the blessing of God upon you and your household? That is the way that we ought to do, and cultivate a spirit of devotion and trust in God, dedicating ourselves to him, and seeking his blessings.

—PRESIDENT JOHN TAYLOR
The Gospel Kingdom page 284



IHAVE MORE faith in prayer before the Lord than almost any other principle on earth. If we have no faith in prayer to God, we have not much in either him or the gospel. We should pray unto the Lord, asking him for what we want. Let the prayers of this people ascend before the Lord continually in the season thereof, and the Lord will not turn them away, but they will be heard and answered, and the kingdom and Zion of God will rise and shine, she will put on her beautiful garments and be clothed with the glory of her God, and fulfil the object of her organization here upon the earth.

—PRESIDENT WILFORD WOODRUFF
Discourses of Wilford Woodruff page 221
THE IMPROVEMENT ERA



ONE OF THE greatest prayers that a man can offer, so far as I understand prayers and their consistency, is that when an elder of Israel stands before the people, he may communicate and tell some thoughts to do the people good, and build them up in the principles of truth and salvation. Prayers of this kind are as agreeable in the ears of the Lord as any prayers that an elder of Israel can possibly offer, for when an elder stands before the people he should do so realizing that he stands before them for the purpose of communicating knowledge, that they may receive truth in their souls and be built up in righteousness by receiving further light, progressing in their education in the principles of holiness.

—PRESIDENT LORENZO SNOW
Journal of Discourses volume 4 page 182



IT IS NOT a difficult thing to learn how to pray. It is not the words we use particularly that constitute prayer. Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that rises from the heart and from the inward desire of our spirits to supplicate the Lord in humility and in faith, that we may receive his blessings. It matters not how simple the words may be if our desires are genuine and we come before the Lord with a broken heart and contrite spirit to ask him what we need.

—PRESIDENT JOSEPH F. SMITH
Gospel Doctrine page 219



I HAVE LITTLE or no fear for the boy or the girl, the young man and the young woman, who honestly and conscientiously supplicate God twice a day for the guidance of his spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for guidance of his Spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the Spirit of the Lord, I can assure you that we will receive it.

—PRESIDENT HEBER J. GRANT
Gospel Standards page 26



I HOPE THE Latter-day Saints will not fail to say their prayers, their secret prayers and their family prayers. Children who are reared in homes where they do not have family prayers and secret prayers lose a great deal, and I fear that, in the midst of the world's confusion, of hurry and bustle, many times homes are left without prayer and without the blessings of the Lord; these homes cannot continue to be happy.

—PRESIDENT GEORGE ALBERT SMITH
Sharing the Gospel With Others page 207



I CHERISH AS ONE of the dearest experiences in life the knowledge that God hears the prayer of faith.

It is true that the answer may not come as direct and at the time or in the manner we anticipate; but it comes, and at a time and in a manner best for the interests of him who offers the supplication. On more than one occasion, I have received direct and immediate assurances that my petition was granted. At one time, particularly, that answer came as distinctly as though my Father stood by my side and spoke the words. These experiences are part of my being and must remain so as long as memory and intelligence last. They have taught me that "Heaven is never deaf but when man's heart is dumb."

—PRESIDENT DAVID O. MCKAY
Cherished Experiences pages 30-31

The Twig of the Cedar

by John L. Sorenson

MORMONS HAVE always maintained interest in Bible scriptures which prophesy of the Book of Mormon. Nearly all of us are familiar with the phrase from Isaiah, "a voice from the dust," or with Ezekiel's "stick of Joseph." Yet one Old Testament passage has been strangely neglected, although Orson Pratt noted its meaning long ago. The prophecy is in Ezekiel, chapter 17; Mulek is its subject:

Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:

In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell,

And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it. (Ezekiel 17:22-24.)

Just who was Mulek? The Book of Mormon says very little about him: he was a son of Zedekiah, last king of the Jews, who, with companions, came to the same land as the party of Lehi. Both Mulek and Ezekiel's prophecy first lived in the same tense age of the ancient Jewish world.

In 598 B.C. eighteen-year-old Jehoiachin had reigned as king of the land of Judah for only three months when Nebuchadnezzar, king of Babylon, sent an army to besiege Jerusalem in reprisal for a rebellion of Jehoiachin's late father. The youthful king, with most of the royal house, plus important citizens of Jerusalem, was carried captive to Babylon of the "Land between the Rivers." Ezekiel, too, was one of the exiles. Mean-

while, a new puppet ruler was installed on the throne of Judah by the masters from the east. He was Mattaniah, renamed Zedekiah, himself but twenty-one.

These facts Nephi did not record on the small plates of the Book of Mormon. He simply begins his story "in the commencement of the first year of the reign of Zedekiah, king of Judah." (I Nephi 1:4.) That same year Lehi and his family fled the Holy Land to make their way across Arabia to the sea and finally to the promised land—America.

The Prophet Jeremiah tried vainly to warn stubborn Zedekiah of the danger in his rebellious policy toward Babylon. Egypt, he insisted, was a worn-out, useless ally who could do nothing to help defend the Jews in a showdown of force. Of course the prophet was right. After nine years of uncertain reign, Zedekiah saw his capital besieged by another great army of his master, Nebuchadnezzar. Then in the second year of hungry, helpless entrapment inside the walls of Jerusalem, hope came to an end. The king himself tried to slip out and through the enemy corral. When he failed, "they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah . . . and carried him to Babylon." (II Kings 25:7.)

That finale was enacted in 587 or 586 B.C., while Lehi's party was still en route to America. (See 2 Ne. 1:4.) Only four years before, Ezekiel had said harsh things about Zedekiah. The prophet favored firm Jewish support of captive monarch Jehoiachin. Zedekiah was characterized by the prophet as a power-grabbing covenant breaker whose fearful punishment would yet come, as indeed it did. Ezekiel (17:1-21) tells with forceful

imagery that side of the story. The prophecy we are concerned with follows in verses 22 through 24.

It is easy to see why the Book of Mormon and its people were on Ezekiel's mind. He lived in an age of terrible crisis for Israel, when his people were being dispersed over the earth as never before. In Ezekiel's own lifetime two small bands were led out of the country, later to meet in America. In one sense, then, both Ezekiel 17 and 37 were utterances on a vital problem that weighed on his mind then and which would enlighten future generations.

The writer of II Kings records that Nebuchadnezzar "slew the sons of Zedekiah before his eyes." The Book of Mormon, however, informs us that one of these sons escaped. Five centuries later the prophet, Alma, said: "Will ye say that the sons of Zedekiah were not slain, all except it were Mulek? Yea, and do ye not behold that the seed of Zedekiah are with us, and they were driven out of the land of Jerusalem?" (Hel. 8:21.)

That one son escaped is not too surprising, after all. Remember, Zedekiah was only thirty-two at his capture. All his children must have been pre-adolescent. Mulek might very well have been a disguised infant whom devoted servants spirited out of the Babylonian grasp. Possibly he was in the company of the "king's daughters" when they finally reached Egypt along with Jeremiah. (See Jer. 41:10; 43:6.)

The Book of Mormon says little of Mulek's party crossing the ocean. Omni (16) reports that "they journeyed in the wilderness, and were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them." That was the land of Zarhemla.

Dr. Hugh Nibley has pointed out that many Egyptian elements enter the background of the Book of Mormon and that these may be due to experiences in Lehi's own life. Another possible explanation is that these elements made the trip with Mulek and company. For example, Giddonah, a proper name in the Book of Mormon, is read by Dr. Nibley as an Egyptianized version of the name of the famous Phoenician port, Sidon.¹ If we note, too, that the naming of the major river of the land southward in the promised land, the Sidon, was by the Mulekites,² in all probability, the name of the Phoenician

port takes on added significance. Possibly Mulek was carried across the ocean by a Sidonian ship diverted from the age-old Egyptian trade. But this is speculation. The fact remains that Mulek did arrive safely.

Helaman informs us (6:10) that Mulek first came to the land northward in his company's voyage from the Old World. But, Amaleki, one of the early Nephite record-keepers (Omni 15-16), specifically states that Mulek's people "were brought by the hand of the Lord across the great waters, into the land where Mosiah discovered them; and they had dwelt there from that time forth." In Alma's extensive aside on geography (Alma 22, especially verses 30 and 31) he says, the land northward "... was discovered by the people of Zarahemla, it being the place of their first landing.

"And they came from there up into the south wilderness." So the party of Mulek, unlike Lehi, was not satisfied with their first landfall as a place for settlement. For some reason they pushed on "up" to Zarahemla land.

Now, Ezekiel had looked ahead prophetically to see a series of events that sound much the same, despite their being described in figurative language. He saw a stately cedar tree, representing the royal house of Judah, and what was to befall it.

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: . . ." (Ezek. 17:22.) Previous verses clearly show the meaning: a child of Zedekiah, the king, was to be "cropped" from the family tree and "planted" in another land.

The evidence that this "tender twig" was Mulek of the Book of Mormon is made more convincing by a revealing play on words involving his name. Latter-day Saints who have paid any attention to the matter have assumed, logically, that the Hebrew root of Mulek's name must be *mālak*, to reign, whence *melek*, king, and many other forms of related sense. This however leaves the vowels *u* and *e* unexplained. Such internal vowels are most significant in Hebrew words. Assuming that the spelling of the name as given by Joseph Smith reasonably reproduces the distinctions of the ancient language, it becomes clear that *Mulek* is probably what is termed a *Pu'al* form of the Hebrew verb, and therefore would be read as passive. The passive of *mālak*, "ruled" or "reigned over," would hardly be a name to be retained by any deposed prince! The name must have some other meaning.

If we read the name as *muleq* (with a final letter *qoph*), the meaning would become "to break off, nip off." (This particular variant of this root occurs nowhere in our Old Testament, but neither do thousands of other common ancient Hebrew words.) To the Semitic mind with its love of word play this situation would be perfect. The faithful followers of Prince Mulek would have been reminded at every mention of his name that he was both their king and also the plucked-off twig of Ezekiel's prophecy. Mulek could in this way remain a symbol of prophecy fulfilled in the grim fall of Jerusalem, as well as of prophecy of promise in the transplanting of Judah's ruling house to another land.

The Book of Mormon account thus agrees with the name; a prince of Judah was plucked from the royal tree to grow in a distant high and eminent land. All this was the work of the Lord, not of man. Note that while Ezekiel spoke of Jehoiachin's being "cropped off the top of *his* young twigs" by a "great eagle" or nation (17:3-4, 12), by contrast, the later twig, Mulek, is said specifically to be the subject of the Lord's plucking action (v. 22). Omni (16) agrees emphatically in stating that Mulek was "brought by the hand of the Lord" across the ocean. Whoever sailed the ship for the adventurous prince doesn't necessarily deserve the major credit for a successful voyage; he had divine help all the way.

Ezekiel also prophesied that Mulek, the twig, was to be planted "in the mountain of the height of Israel." Father Jacob's deathbed blessing on Joseph comes to mind in response to this phrasing. (Gen. 49:22-26.) Jacob promised there upon his favorite son an added blessing, beyond those which he had inherited from his father, Isaac, and grandfather, Abraham. This special heritage of his, Jacob said, extended "unto the utmost bound of the everlasting hills." It was a blessing of a rich land. Lehi's descendants, of Joseph's lineage, fulfilled in the promised land of America both Jacob's blessing and Moses' addition to it in the same vein. (Deut. 33:13-17.)

Mulek's destination then was the land "of the ancient mountains," "the lasting hills" or "the height of Israel." Was this why Mulek's party kept moving into the wilderness?

(Continued on page 338)



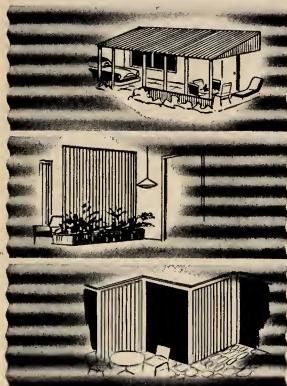
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A giant cedar, proud monarch of the mountain slopes of ancient Lebanon.

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"The lengthened shadow"

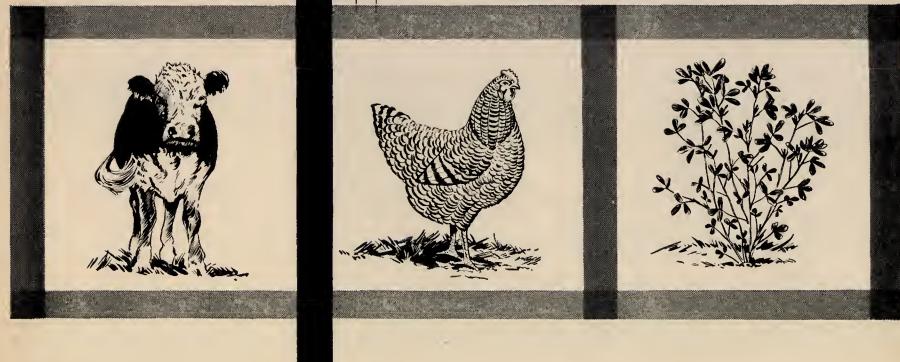
Richard L. Evans

THE EFFECT OF our influence on others is always a matter of sobering concern. In the course of a lifetime, a man may himself, get a little out of line, and because he was well taught, because of his solid background, because he knows the difference between right and wrong, he may feel sure that he can safely get back when he wants to. And maybe he can. Maybe from his youth, from parents, from teachers, there was something basically built into him, that saves him from going too far. Maybe his character and training, his basic beliefs, are so solidly set that he can take a little latitude with some degree of safety. *Maybe* he can and *maybe* he can't. But suppose we concede that it is possible for a well-seasoned person to take a little latitude, to get a little off course, and still get back when he wants to. But still what about his influence on others? What about his influence on his own family and friends? Emerson observed that "An institution is the lengthened shadow of one man."¹ Let's generalize this somewhat, to say that a family, in a sense, is the lengthened shadow of parents and forebears; that a son, in a sense, is the lengthened shadow of a father—with emphasis on the word *lengthened*, because the next generation tends somewhat to exceed the example it has been set. If a parent is a little critical, a child is likely to be more critical. If a parent shows a little disrespect, a child may show more disrespect. The well-seasoned adult may know that he doesn't altogether mean what he says, or didn't intend it to be as bad as it sounds, but a child may take what he hears and sees and feels literally, and lengthen the shadow of the example that was set before him, and carry it much farther than his father. True, it doesn't always work that way. Sometimes there are countering influences; sometimes reaction enters in to move in an opposite direction. But generally, if one generation leans a *little* out of line, the next generation may lean a *long* way out of line. And unfortunately the price people pay for a little so-called latitude may not be confined to themselves. Their children may pay a higher price. And when a person sees himself as being responsible for the defection of his children, then he has really paid a high price. (And that has been the remorse of many men.) And all of us as parents, and all of us as people, should remember the shadow we cast before us, the shadow of example, as it lengthens out in the lives of our families and friends, and in the lives of others also. (It is sobering but true that others, in some measure, are the lengthened shadow of what we show them.)

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¹Emerson, *Self Reliance*.



Again this year copper is going to college in the form of a renewed Kennecott grant of \$50,000 to Utah State Agricultural College. The grant will be used for three vital agricultural research projects that can increase the prosperity of farmers throughout the state.

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—Photo by Harold M. Lambert

"The new era of leisure time holds a golden promise of the more abundant life."

A FOURTH OF JULY speaker, wishing to emphasize our material blessings, observed that the two most important problems facing Americans are: (1) How to reduce, (2) Where to park your car. There are implications here which should be considered.

"In the sweat of thy face shalt thou eat bread" (Gen. 3:19), was the admonition given to our first parents. Down through the ages the force of this stern charge has been felt by the children of men. Generally it has been a never-ending battle for the human race to obtain food, clothing, and shelter sufficient to keep body and soul together. Indeed, this is the situation in parts of the world today. But not in America!

God has blessed this land. A century and a half ago there was ushered in the "age of invention," significantly coincident with the Dispensation of the Fulness of Times, when God's spirit, as Joel prophesied, would be poured out upon all flesh. "Yankee ingenuity," aided by this Spirit, became energized and a stream of inventions followed, bringing material

abundance to our lives. The age of steam and steel came into full bloom. Men harnessed the elements and machines turned out incredible quantities of goods. Agriculture, too, kept pace with industry. Farm machinery, insecticides, fertilizers, and new techniques increased the harvest many-fold. Our population, predominantly agrarian in 1800, found ready employment in factories, mines, distribu-



Leisure Time— a Blessing or a Blight?

by Jesse R. Smith

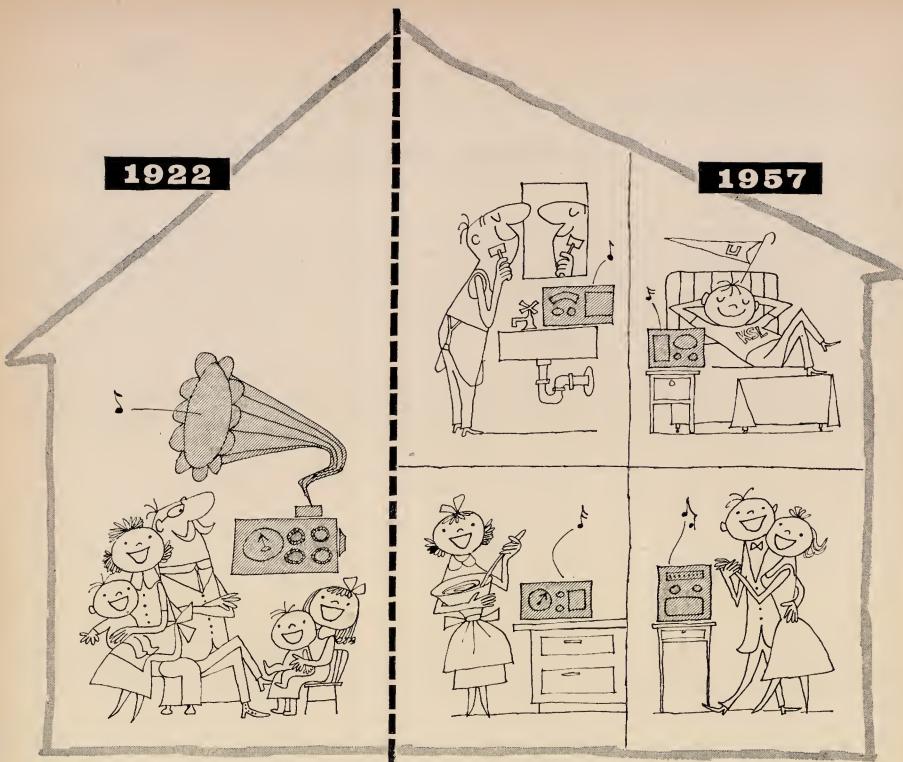
tion and service trades in the ensuing decades, producing goods and services to enrich our lives. Only fourteen percent of Americans today live on farms, but they supply the rest of us with all the food and fibre we need—and more. This enables seven out of eight workers to engage in industrial, business, professional, educational, research, and other pursuits, all of which contribute to the national well-being.

In the nineteenth century, when industry was taking hold, a workweek of six, twelve hour days was commonplace. With increased productivity through improved machines and new processes, ten hour, then eight hour days became the pattern, followed more recently by a five-day week. Today the average workweek is less than forty hours, and in the next few years, if private enterprise is permitted to operate efficiently, a four-day workweek may become standard. This is predicted upon increased productivity for each worker and is not to be accomplished by government decree or magic formula.

As we approach this new era of greater leisure time—three days out of seven to do as we wish—thoughtful men are troubled. President Eisenhower has raised these questions:

(Continued on page 336)

THE IMPROVEMENT ERA



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Leisure Time - a Blessing or a Blight?

(Continued from page 334)

How is the increase in leisure time and the extension in life expectancy to be spent? Will it be for the achievement of man's better aspirations or his degradation to the level of a well-fed, well-kept slave?

The shortened workweek has already left millions with time on their hands. This was illustrated by the Royal Bank of Canada, which informed its clients in 1952 that a year is divided into 8,760 hours. Deducting 2,920 for eight hours' sleep, 1,960 for forty hours' work each week minus three vacation weeks, four hundred and ninety for travel to and from work, 1,095 for meals, and 365 for dressing and undressing, there were 1,930 left, and 5.3 each day "to do as you please."

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work." (Ex. 20:8-9) the Lord commanded ancient Israel. Some think this requires six days' work and one day rest. It seems clear, however, that the Lord intended man to observe the Sabbath day and to rest from his labors, since he had to spend the other six days grubbing out an existence.

Will the shortened workweek turn us into a nation of pleasure seekers? Our Father wants us to be happy—but not just pleasure loving. There is a vital distinction between the two. If we pursue mere pleasures of the moment, deriving enjoyment as it is dished up to us by second-rate entertainment coming over the air, mediocre movies, and trashy publications, we waste an appalling amount of time; we neglect our powers to think; we deteriorate intellectually and become soft. If the day comes when the average family fritters away its leisure time on predigested, commercially prepared entertainment and recreation, America will be in mortal danger. One writer¹ observes that civilizations have gone through historical cycles which seem to be: "From bondage to spiritual faith; from spiritual faith to courage; from courage to freedom; from freedom to abundance; from abundance to selfishness; from selfishness to complacency; from complacency to dependency; from dependency to fear; and from fear back to bondage once more."

¹H. W. Prentiss, Jr., in "Lest We Forget."

THE IMPROVEMENT ERA

A "little" latitude . . .

Richard L. Evans

HERE COME before us some further facets of the question as to how far can a person safely depart from principle: How far can he go and still get back when he wants to? At what age is character so completely set that a person can take a little latitude and be safe and assured? There is an ancient saying, variously said by many sages, to this intent: "Account ye no man happy till he die,"¹ said Euripides. "Judge none blessed before his death,"² it is recorded in Ecclesiasticus. "Measure not the work until the day's out . . ."³ said Elizabeth Barrett Browning. Sophocles summed it up by saying: "Therefore wait to see life's ending ere thou count one mortal blast; Wait till, free from pain and sorrow, he has gained his final rest."⁴ In the thought-provoking play, *Time Limit*, the authors have one of the chief characters say: "Your son was a hero, General. Yes, sir, I give you my word. Hundreds of days he was a hero. On only one day did he break. Don't all those other days count for anything?"⁵ Yes, it would surely seem that a kind and just Judge would take the whole record into account, and the days and hours of courage and consistency would surely count. But it is true that a penalty is paid when there is departure from high principle, departure from keeping the commandments. And we take unto ourselves unnecessary risk when we step into any area of evil, when we set out to sample the seamy and sordid side. There are none so old and none so young but who pay a penalty for departing from sound principles. There are none so old or so young who may safely relax their standards—for, as a matter of physical fact, one never really knows when he has leaned too far until he has fallen. At that point at which he finds out how far he can go, he has gone too far. Surely there is the blessed principle of repentance. And surely with real repentance, the Lord God will forgive. But surely also, it is a fool's kind of foolhardiness that tempts temptation, for no one ever really knows when his character is solidly and safely set, when he can safely get a little out of line, when he can safely take a little latitude. Peace and self-respect, a quiet conscience and a sweetness of assurance inside, come to him who has conquered himself, who has the wisdom to stay well within his own strength and standards and not foolishly tempt temptation.

¹Euripides, *Daughter of Troy*.

²Apocrypha: *Ecclesiasticus*, XI, 28.

³Elizabeth Barrett Browning, *Aurora Leigh*, Bk. V.

⁴Sophocles, *Oedipus Tyrannus*.

⁵Henry Denker and Ralph Berkley, *Time Limit*, Act III.

"The Spoken Word" FROM TEMPLE SQUARE
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America becoming selfish and complacent?

The new era of leisure time holds a golden promise of the more abundant life. It is ours to use:

1) To grow culturally. Millions of grownups are back in school.² Extension courses, night classes, as well as the college campus, afford the opportunity for self-improvement or learning of new skills. "People are realizing that what they knew at twenty-one is no longer enough to last them a lifetime," says one educator. But the lack of formal education need not deprive anyone of learning. The wise choice of books and discrimination in our choices of entertainment can lead to fuller lives. Many people are learning to know nature and are appreciating as never before God's handiwork.

2) To become better citizens. Ours is the most difficult government on earth to operate because of the checks and balances against undue concentration of power, and yet it yields the richest blessings to its citizens. "Democracy," said Justice Brandeis, "is a serious undertaking which substitutes self-restraint for external restraint." How great is the need for better understanding of our constitutional government by a larger number of citizens! Political issues should be considered thoughtfully; men of principle devoid of demagoguery should be elected to office.

3) To improve our family life. No better use of leisure time can be made than to get closer to our children, take our vacations together, and make the home the center of our many activities. Truly, the opportunities in this direction are glorious.

4) To devote our time and talents to the building of God's kingdom on earth. How much more effective Church workers we can be if we have more time! "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength. . ." (D & C 4:2.) May we use our time to this end.

²New York State alone has 600,000 adults in school below the college level; California 400,000.

A LATER RACHEL

By Estella Giesking

She comes to me when darkness flows,
And I'm unable to repose.
I feel her sweetness wrap me round,
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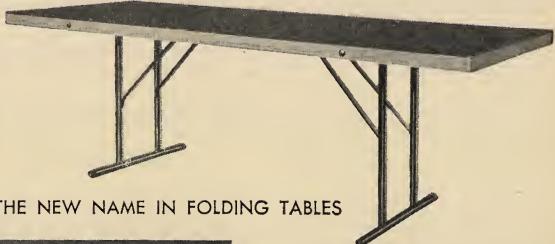
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The Twig of the Cedar

(Continued from page 331)

Were they seeking "an high mountain and eminent" as Ezekiel said?

Let us turn now to a fascinating fragment of early traditional history in Mesoamerica—southern Mexico and northern Central America. This was the place "a few hundred miles north and south where the Nephites built their cities" as the Prophet Joseph apparently wrote in 1842.³ In that rich, exotic locale ancient American civilization reached its zenith.

The traditions of the native peoples of the area are full of pitfalls for historical interpreters, but they are also rich with suggestive parallels to the Book of Mormon. Take Don Fernando de Alva Ixtlilxochitl's accounts. A century after Cortez, this Europeanized descendant of Mexican native royalty compiled a traditional history of his people using documents from pre-Spanish times which have since been lost, though available to him then. He speaks of several peoples who arrived to settle in Mexico anciently. Of one of these he says: "Those who possessed this new world in this third age were the Ulmezas and Xicalancas; and according to what is found in their histories, they came in ships or barques from the East. . . ."⁴

But more specifically of interest is the information recorded by avid researcher Father Bernardino Sahagun, back in the sixteenth century in central Mexico. He wrote that "concerning the origin of this people the account which the old people give is that they came by sea from toward the north, and it is certain that they came in some vessels of wood. . . . The first people [which he mentions] to settle this land came from toward Florida, and they came along the coast and disembarked at the port of Panuco, which they call Panco, which means, 'place where those who crossed the water arrived.'"⁵ Other accounts of this immigration also have these ships touch at Panuco, near modern Tampico on the Gulf of Mexico northeast of Mexico City.⁶

He continues: "And from that port they commenced traveling along the coast of the sea, viewing the snowy peaks and the volcanoes, until they arrived at the province of Guatemala. . . ."⁷ In Sahagun's day Guatemala included most of the ter-

ritory south of the narrow isthmus or neck of Tehuanitepec, southern Mexico. The picture is then of seafaring immigrants passing up good landing spots in the lands north of that narrow neck only to move into the land southward from the isthmus in search of a home. This brought them into the ruin-rich area of which the Prophet Joseph Smith said: "[the Nephites and Mulekites] lived about the narrow neck of land, which now embraces Central America, with all the cities that can be found. Central America, or Guatemala . . . once embraced several hundred miles of territory from north to south—the city of Zarahemla . . . stood upon this land. . . ."⁸ And the city and land of Zarahemla was the settling place of Mulek and his party.

Why did Mulek's party pass up the land northward to seek out the region of Zarahemla in which to settle? The Book of Mormon does not say. But Ezekiel—and perhaps Father Sahagun—tell us why.

The *padre* writes further, "These people came looking for 'an earthly paradise . . . and they settled near the highest mountains they found.' Furthermore, 'It seems that they or their ancestors had an oracle concerning this matter' where to settle. They bore as a name Tamoanchan, which means 'we are seeking our home.'⁹

Note well now: Ezekiel foresaw a prince of Judah crossing the ocean to

OLD BARN AT MORNING

By Christie Jeffries

SUNLIGHT slants through the sagging door
To form a mosaic on the floor,
Where white of pine and gray of dust
Intermingle with gold and rust.

The stall doors creak in the morning wind;
The oaken posts rise, tall and twined,
To the shadowy loft where spiders weave,
And swallows build beneath the eave.

The sunlight moves like a thing alive;
From the cupola the swallows dive,
Circle, sweep, then come to rest
Upon the ridgepole's bony breast.

The roof, snow-whitened, turns to black
As melting flakes form a crystal track
To the thirsting earth, and a steady drip
Sings that winter has loosed his grip.

settle in a rich "mountain of Israel." Mulek's party did just that, passing by extensive lands to be had for the taking so that they could go "up" to the land of Zarahemla to settle. Further, we are told that Mulek's people "had dwelt there from that time forth" (Omni 16), while Sahagun's settlers "traveled inland and founded a town named Tamoanchan, where they lived peacefully for a long time."

Our most eminent scholar of ancient Maya writing and language has recently shown that the name *Tamoanchan* actually came from the Maya tongue of Chiapas state in southern Mexico. There its meaning is best given as "land of rain and mist, the land of abundance" and flowers.¹⁰ The name *Zarahemla* probably means land of "abundant seeds" or crops.¹¹ The descendants of Mulek and his party were known as the "people of Zarahemla." The immigrants of Sahagun's account were known as the people of Tamoanchan. In short, both might easily be encompassed in the name "people of the land of abundance," for such is the essential meaning of the names. Remember what Moses had said of Joseph's distant promised land? "Blessed of the Lord be his land, for the precious things of heaven. . . ."

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains. . . ." (Deut. 33:13-15.)

Rather unusual to our western minds, or at least illogical, is the symbolism Ezekiel adopts of representing a people by means of a tree, here a cedar. This is regular practice in Semitic literature. Jacob's allegory of the olive tree is a fine example. (Jacob 5, 6.) Do we find a Mesoamerican parallel to this symbolism to accord with the impressive similarities we have already noted in the accounts of the immigrants to ancient Mexico? Indeed we do.

The same Chiapas Maya who gave us the name *Tamoanchan* believed "most certainly that in the roots of that ceiba tree [which was in the center of each of their communities] was where their lineage came from" according to Nuñez de la Vega.¹² The Mixtecs to the north of the Isthmus a bit (but linguistically related to those already spoken of) had a "governing family [who] were said to be

(Continued on page 341)

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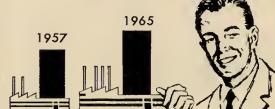


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Our Heritage of Trial and Error—and Truth

Richard L. Evans

SOMEONE, of unknown name, has shrewdly said that "we must learn from the mistakes of others, because we'll never live long enough to make them all ourselves."¹ Part of our heritage is the experience of others. Part of our heritage is the progress and errors of the past. Part of our heritage is the counsel of parents, and the commandments God has given. Part of our heritage permits us to begin where others have left off: The comforts and conveniences we have, medicine and mechanics, science and sanitation, are all part of the heritage we have. And in these tangible and material things we don't insist on going back to the beginning. We don't live in crude shelters or strike fires from flint. In these material things we accept what others have learned, what others have made, and from there we gratefully begin. And why should we not, also, in matters of morals and ethics, and in cleanliness of conduct and personal purity? Why should we needlessly pay a personal price for what has already been proved? Basically, there aren't any new evils. Basically, we are still dealing with the same causes and consequences. Basically, the same kind of sins still lead to the same kind of sorrows. In tools and techniques, in material things, we begin where others have brought us; we use what others have taught us, knowing that it is wasteful and unwise to ignore the heritage we have. And this we should do also in the matter of morals, in the matter of conduct, in the matter of keeping the commandments. And if young people would only remember that the advice and counsel of sincere parents—and of the past—is a valuable heritage, already proved and paid for, they could save themselves many mistakes. We must learn from others. We don't live long enough to make all the mistakes that other men have made. In the first place, each of us can only make one fatal mistake of the many we might make. We have to live in part on the experience of the past. We have to live in part on the word of witnesses. We have to live in part on the faith of our fathers—for we don't live long enough, here and now, to prove all things by going back to the beginning. And so again we suggest to the young that they use what has been proved in the past. That is what earnest parents are endeavoring to offer. That is what the Lord God himself is offering in his counsel and commandments: the rules of peace and progress and improvement, and of happiness here and hereafter—the great heritage from the trial and error—and truth—of all the ages. And the wise will profit by the heritage they have.

¹Author Unknown.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MARCH 17, 1957

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The Twig of the Cedar

(Continued from page 338)
descended from two youths born from two majestic trees." The neighboring Zapotes too included "lords of ancient lineage [who] were produced by the trees of greatest size and shade." And as Paul Henning, among the first of professional Mormon archaeologists, pointed out many years ago, the names of Indian tribes of Mesoamerica such as Zapotec, Chichimec, Quiché, and Cakchiquel all refer to trees in some way.¹³

The traditions cited demonstrate vividly the persistent nature of the symbolism Ezekiel used. Mulek was "planted" in the new rich land of mountains, and flourished there. (Compare Omni 17; Mosiah 25:2.) The twig did truly "bring forth boughs, and bear fruit," and was "a goodly cedar." (Ezek. 17:23.)¹⁴

Another time and place may be better to discuss the oracle stone which the ancient immigrants Sahagun spoke of brought with them. (It sounds remarkably like the Urim and Thummim.) But even without further details, the number of parallels between the scriptural account and the records of ancient America from secular sources is impressive. Let us summarize them.

Ezekiel prophesied of a young child of King Zedekiah who was to be "cropped" from the tree of Israel's royalty by the Lord in order to be planted in the "mountain of Israel," there to flourish. The Book of Mormon tells us of Mulek ("nipped off"), son of Zedekiah, saved from death while still a child, then brought by the Lord across the ocean, first to the land northward, then southward and up to Zarahemla ("abundance") where the colonists lived long in a rich land.

From ancient Mesoamerica we hear of a seaborne party of immigrants from the Old World coming first to a northern land, then moving south to settle in an earthly paradise near a high mountain, which they were guided to by a prophecy. The name of the place they settled meant "land of abundance." They dwelt there long and multiplied. A number of Indian groups long located immediately adjacent to this narrow isthmus of Mexico south had a belief that their ancestors were named after or sprang from trees.

(Concluded on following page)

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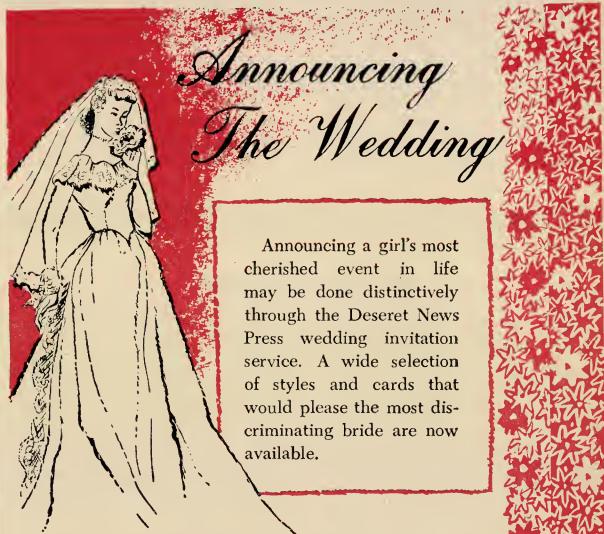
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"Thy Neighbour as Thyself"

by R. G. Hansen, Ph.D.

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THE PRINCIPLES of life were never more clearly set forth than when Jesus was confronted with the query,

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matt. 22:36-39, italics author's)

In recognition of the merits of these profound recommendations the Boy Scout organization has embodied in its basic code the Scout oath—a pledge, "to help other people at all times." This basic principle of Christianity has become fundamental to scouting.

During the dinner hour at leadership training courses offered scoutmasters of the Arrowhead Council of central Illinois, the discussion turned to the National Boy Scout Jamboree held at Santa Ana, California, in July 1953. A scoutmaster in charge of a troop of boys from the Arrowhead Council had the attention of the thirty men at the leading table while he related the difficulties encountered

on the trek from Illinois to California and back.

On the return trip through California, Nevada, and into Utah, they arrived in Salt Lake City during a pouring rainstorm, after fourteen hours of weary traveling in a bus loaded with thirty tired and hungry boys. In the words of the scoutmaster: "We were to have camped for the night in the mountains east of the city. Several miles up the canyon road our bus stopped—it did not have sufficient power for the mountain roads. It was impossible to turn the bus around; it was necessary to back the bus down the road for about a mile while the boys directed traffic in the rain. A city park was suggested as a possible camping place where we could spend the night. The custodian there must have been tired of seeing Boy Scouts or others wishing to use the facilities for camping, for we were not made to feel welcome."

"Just then two Latter-day Saints drove up and had with them a large box of cookies intended for a group using the rain shelter in the park. To our astonishment the cookies were given to us, and, more important, a promise was made for a place to sleep. Our boys were invited to the Bryan

Ward Chapel where we were permitted to use the recreational hall for a place to roll out our sleeping bags. After a comfortable night sheltered from the rain, we were most pleasantly surprised when the women of the ward prepared a big breakfast, giving the boys all they could eat and all the milk they could drink. Then they showed us the city and made certain we could find our way up the canyon road without further difficulty. The Latter-day Saints live the oath of scouting—to help other people at all times."

For a time the discussion turned from the details of the trip. The scoutmaster had been impressed by President McKay who had addressed the assembly at the jamboree. The conference chairman remarked, "The Mormon Church is a bulwark of scouting." The field executive for the Arrowhead Council remembered his aunt who was living among the Latter-day Saints in Challis, Idaho. "Fine people," she had commented. The production manager for a large mid-western business concern recalled two boys in Champaign, Illinois, who were missionaries for the Church. "Boys about six feet tall, conservatively dressed, and as clean-cut in appearance as anyone I have seen." They had talked to him personally.

My emotions were difficult to conceal. I rejoiced in the thought that my Eagle trail had been in the mountains of Utah. How can we better teach the gospel of Jesus Christ than by our daily good turn "thy neighbour as thyself"?

The Twig of the Cedar

(Concluded from preceding page)

Some minds may be able to see in this elaborate series of parallels only the mysterious force of coincidence. But Latter-day Saints need not adopt such explanations. We have a surer witness now than ever that Joseph Smith translated the Book of Mormon by the power of God; and for the benefit of those without that witness in their hearts, the external testimony in support of the Nephite scripture grows continually.

NOTES

¹H. Nibley, *Lehi in the Desert and the*

²Sahagun, *op. cit.*, Vol. I, 34; Hunter and Ferguson, *op. cit.*, 124.

³*Times and Seasons*, *op. cit.*

⁴Sahagun, *op. cit.*

⁵J. E. S. Thompson, Maya Hieroglyphic Writing: Introduction, *Carnegie Inst. Wash. Publ.* 589, 115, 1950, Washington.

⁶Cf. Hunter and Ferguson, *op. cit.*, 151-2.

⁷P. Henning, Apuntes sobre la historia del chalchihuitl en America, *Mem. Soc. Alzate*, Vol. 31, 29-46, 1911, Mexico.

⁸Henning, *op. cit.*, 42f.

⁹Interesting is the possible relation of the name to Moloch, a pagan Palestinian god to whom children were sacrificed (cf. Jer. 7:31) at Jerusalem in Zedekiah's day, and to *malqosh*, the spring rains. The apparent linkages of rain ritual, infant sacrifice, and rulership in Mesoamerica suggests that the Jewish prince's name may have meant more things to his descendants than to us!

World of the Jaredites, 25-6; 1952. Bookcraft, Salt Lake City.

¹⁰The name Mulukite does not occur in the Nephite record, but by analogy and tradition it has come to be used in LDS literature to refer to the people of Zarahemla and might as well be retained.

¹¹*Times and Seasons*, Vol. 3, pp. 915, 927; 1842. Nauvoo.

¹²*Obras Historicas de Don Fernando de Alva Ixtlilochitl*, Chávero ed., Vol. I, 19, 1952; M. Hunter and Ferguson, *Ancient America and the Book of Mormon*, 123ff., 1950. Kolob, Oakland.

¹³Bernardino Sahagun, *Historia General de las Cosas de Nueva España*, Vol. I, 2, 13; II, 299-300, 1946. Edit. Nueva España, Mexico.

¹⁴E.g. Torquemada, *Monarquia Indiana*, Vol. I, 254ff., 1938. Mexico.

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The Westergaard Genealogy

(Concluded from page 319)

of the many outstanding tenets of the Church: salvation for the dead, eternal marriage, and the sealing ordinances, which in beauty and wisdom surpass all finite, ordinary understanding.

Prior to becoming entitled to these temple blessings, a family record, genealogy (i.e., personal identification), must in some measure be secured. "What is man, that thou [God] art mindful of him?" (Psalm 8:4.)

I have studied the pedigrees of cattle; how much more important is the genealogy of man! I have always felt that in our genealogical discourses our pedigree charts should be called genealogy charts.

With profound interest I read the Doctrine and Covenants, sections 76 and 132. While on my mission to Denmark from 1902-1905, being well versed in the old Danish script, I ferreted out my own genealogy, covering a period of three hundred years. I have not as large a printed volume of genealogy as some Latter-day Saints have, but I have given much thought, time, and work to that endeavor, the essence of my faith.

MY GENEALOGY I have prefaced with the most profound concern, with love and sacrifice, and with my best effort I assemble the precious information concerning my kindred. May its safety ever be the preliminary and ultimate thoughts of the custodian. I am now 98 years old. In the words of Mormon, I finish my records, and I know that these records are true; I made them with my own hands.

It is good to know that in the morning of the resurrection I will be able to shake hands with my earthly father, and he will say, "My son, my son," and I will cry, "Father!" How beautifully has the Prophet Joseph envisioned for us the mutual joy that will come when we meet our loved ones and know that through our earthly efforts we have made it possible for them to enjoy the blessings of eternity. This beautiful picture can be reversed if we have neglected our duty, and instead of joy we will be met with remorse and unhappiness.

As Latter-day Saints we should constantly keep before us the responsibility that is ours to our kindred dead.

The Process Called "Cramming"

Richard L. Evans

SOMEWHAT SHORT of a century ago Thomas Carlyle delivered his inaugural address to the students of Edinburgh University, out of his heart and experience, and without a formal talk before him. And from this occasion there came a free flowing of informal utterance, moving in its practical soundness and sense. "There is," he said, "a process called cramming . . . that is, getting-up such points of things as the examiner is likely to put questions about. Avoid all that, as entirely unworthy of an honorable mind. Be modest, and humble, and assiduous in your attention to what your teachers tell you . . . and . . . follow and adopt them in proportion to their fitness for you."¹ As to the "process called cramming:" We see it in schools; we see it in life: We see people, as we see students, neglecting and postponing what should be done each day—skimming over the surface of life lightly, seemingly assuming that the indefinite future will bring better opportunity to study, to work, to prepare—a better time to learn and to dig deeper. But for the moment let us avoid wrinkling our brows; let us avoid the effort of earnest study; let us postpone facing facts; for the moment let us avoid the effort of thinking things through. But of course there comes a time for examination, a time for finding out whether or not we really *know*—whether or not we really have inside us what the label says we should. And if the testing time comes without earnest preparation, then sometimes, by the "process called cramming," we try to absorb quickly some lessons which should long have been learned. And sometimes superficially we may seem to get by the hour of examination. But it is a shallow way of learning; it is a hazardous way of living. Now, again quoting Carlyle: ". . . there is one advice I must give you," he said. "In fact, it is the summary of all advices, and doubtless you have heard it a thousand times; but I must nevertheless let you hear it the thousand-and-first time, for it is most intensely true, whether you will believe it at present or not:—namely, That above all things the interest of your whole life depends upon your being *diligent*, now while it is called to-day. . . . If you will believe me, you who are young, yours is the golden season of life . . . if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterwards, and you will arrive at little. And in the course of years when you come to look back, . . . you will bitterly repent when it is too late."¹ What Carlyle said concerning young men in universities could be applied widely to life. It is essential to be diligent. It is essential to study, to prepare, to work, to develop, to give service, and to be honorable among men. It is essential to be diligent in doing what should be done "now, while it is called today."

"*The Spoken Word*" FROM TEMPLE SQUARE
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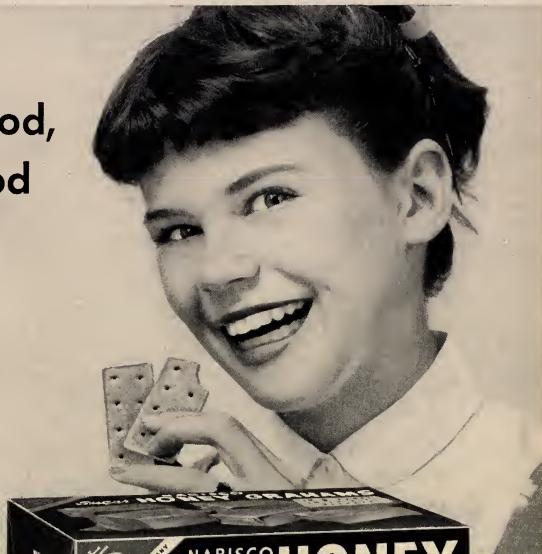
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¹Thomas Carlyle, *Inaugural Address*, 1866.

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Peter, James, and John

(Continued from page 313)

Ye, he has undertaken a greater work; therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth.

And I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.²

The last account of John as known by the world at large tells of his banishment to Patmos, a place of exile for the lower class criminals in 94 A. D. According to tradition, he served there at hard labor for eighteen months. Tradition also states that on one occasion he came from a cauldron of boiling oil.³

In 1831 it was revealed to the Prophet Joseph Smith that John was working among the ten tribes of Israel to prepare them for their return and for the gathering from their long dispersion.⁴

These three apostles, Peter, James and John, undoubtedly held a unique position among the Quorum of the

Twelve. The Apostle Paul refers to them as the three pillars, perhaps in reference to their position.⁵ They were the Presidency of the Twelve. They seemed to be favored among the Apostles during the ministry of Christ. It was they only who were permitted to watch Jesus as he raised the daughter of Jairus from the dead. It was they who accompanied the Lord into the depth of the garden of Gethsemane during his suffering, and prior to that time it was they who on the Mount of Transfiguration received the priesthood from the Savior, Moses, and Elias.⁶

As before mentioned, chief among all the apostles was Peter. The Lord's promise to Peter, that he would give him "the keys of the kingdom of heaven" was the promise of the conferral of Presidency. Peter's presiding position among the apostles was manifested by the important role he took. Peter presided at the council when the eleven apostles met to choose another one to take the place of Judas. Peter was the spokesman to the Jews on the day of Pentecost. Peter received the important revelation from

the Lord to open the doors of salvation to the gentiles.⁷

These three apostles have played almost as important a role in the growth of the Church in this dispensation as they did two thousand years ago. When John the Baptist conferred the Aaronic Priesthood, he stated he was acting under their direction, and that at a later time Joseph and Oliver would receive the Melchizedek Priesthood. "This promise was fulfilled shortly afterwards when Peter, James, and John appeared in the wilderness between Harmony, Pennsylvania, and Colesville, New York, on the banks of the Susquehanna River, declaring that they held the keys of the kingdom and of the Dispensation of the Fulness of Times (D & C 128:20) and ordaining and confirming the Prophet and Oliver to 'be apostles and especial witnesses of my name.' (D & C 27:12.) When this ordination took place is not known, but the date has been fixed, from the historical material available, at some time between the fifteenth of May and the latter part of June, 1829."⁸

It was under the hands of Peter, James, and John, that the high priesthood was again conferred upon man.

²D & C 7

³Hiram M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, p. 41.

⁴Ibid., p. 250.

⁵Galatians 2:9

⁶Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, p. 158.

⁷Talmage, op. cit., p. 362-363.

⁸Hiram Smith and Janne M. Sjodahl, op. cit., pp. 68-69.

Let the Valleys Sing

(Continued from page 323)

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D & C 25:10-12.)

Emma set out to fulfil her sacred commission, selecting hymns which expounded the truths of the newly revealed gospel and seeking new ones from talented writers of her time. Two volumes were published; the first in 1835 with ninety selections, the second in 1841 with 340 songs.

The Latter-day Saints are a singing people and their songs are speedily reaching the four corners of the earth to fulfil mission of love and peace and understanding. President Grant said, "I believe, taken as a whole, there are no people to be found in all the world who are taking more interest in music and the musical

uplift of the communities in which they abide than are the Latter-day Saints." (*Gospel Standards*, p. 168.)

"Music," writes Sydney Lanier, "is

ADOLESCENCE

By Solveig Paulson Russell

A FLEDGLING is an awkward, eager thing, With all its untried strength awake, astir; With tender budding voice attuned to sing, With purpose felt but action's course abler. A fledgling is an instrument to play, The morning songs of glowing light upon, To fashion there the best and sparkling ray Of all the happy, joyful zest of dawn. A fledgling is a precious uncult gem With wealth and worth and facets all untold; It is a likely star for diadem Or jewel to ornament the dullest gold. Oh, Thor who notes each small bird learn to fly, Help me to keep my fledgling soaring high!

love in search of a word. It takes up the thread that language drops. To make a home out of a household, given the raw materials; a wife, children, a friend or two, and a house—two other things are necessary. These are a good fire and good music. And inasmuch as we can do without a fire for half of the year, I may say music is the more essential. Music means harmony, harmony means love, and love means God."

Let the valleys sing! Let the hills rejoice! Nature will always share her moods and man will never cease to imitate these moods in the creation of symphony and song. Voices will forever continue in praise and thanksgiving for the blessings of creation. Mighty changes are taking place in today's world. Sound travels on wings of lightning to fulfil its mission of good or ill. Where these changes may lead is a question confronting all mankind. Of this we may be sure: music will play an im-

portant part in the spiritual renewal
the world is to realize.

Let every home open its doors to good music. Let every child be taught early in life to observe the sounds around him; the music of a waterfall, the song of the wind, the combined symphony of all living things. As he is taught to realize the divine source from which all beauty flows, he will turn often to that source and there will be little room in his growing mind for the vices of the world. To train the senses to love beauty, is to open the heart's door to spirituality and God.

To Be a King

(Continued from page 312)

What was this other peril which Lebanah feared, and how could he combat it? It was infinitely more disturbing than actual knowledge of a plot to stab or poison him. In one case he could take action, but in the other he must wait for time to unfold the mystery, and to this impetuous youth time moved with such exasperating leisure.

Of one thing he felt certain. The throne was within his grasp. Nothing short of immediate death could prevent his winning it, and, being warned, he would take extra precautions against assaults. He would defy their plots, accomplish the will of heaven by ascending the throne, and would bring at least a measure of liberty to the land of promise. After that, one might look forward to eternal life even if one should be killed. From this point David's thoughts projected themselves into the future. What is eternal life? Would he know his father and mother in the great beyond? What would be his relationship to Ruth? One thing was clear—eternal life was something most desirable, and to obtain it in the measure wished for by him, one must be more nearly perfect than he was.

He himself would seek the new Teacher who had so impressed Lebanah and learn from his lips what one must do to win eternal life.

(To be continued)

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Thought for the Morrow

(Continued from page 321)

never did go over and make a fuss over the babies when they brought them in to show them off. You didn't even talk about a baby—"

Laura looked down at her hands. "No, it was too painful, Ann, to yearn over babies that weren't mine—I thought you understood." Laura looked at Ann anxiously. "Ann, this must be hard on you, too; I mean, your not having a child. Here I am, gloating over my own happiness and not even thinking of you."

"We'd better get your desk finished," Ann said dryly, "so you can go shopping with your husband. He's over there now waiting—"

Everyone wished the radiant couple happiness and made them promise to bring in their new daughter as soon as she was adjusted to her new parents. "We have to wait until she's secure with us," Laura said, waving good-bye to everyone.

After they left, the day seemed suddenly flat to Ann. Sally wanted to talk about nothing except how wonderful this was for Laura. Ann could hardly stand it until it was time at last to go home. Usually she was eager to tell David the news about the girls, but not tonight. She was too mixed up.

On Friday she added thirty dollars to their savings account, including the fourteen from the dresser drawer. She shopped quickly during her lunch hour and got herself a new alligator bag to match her shoes. It was expensive, but all things of any quality were. After work she stopped in at Amy's Beauty Salon and had her hair trimmed.

She was through showering by the time David got home. He was carrying packages in his left arm again, his brief case bulging over with books. He wore everything out on one side because he forgot to shift packages to the right. "Hi, Beautiful," he smiled at her. "Where'd all the steam come from?"

She opened the window slowly. "What's new?" David called. Nothing she felt like telling him. He put his books on his desk and came over and kissed her. "My, you have lots to talk about tonight."

She moved away. "We've got to hurry, David. They won't want to wait dinner for us, even if it is going to be a very simple affair."

"Right," said David, and within moments he was humming with the shower running full blast.

JOEL ANDERSON opened the door and let them in. He was friendly and intelligent-looking, but Ann could tell that he looked drawn and tired from trying to go to school and support a wife and three children besides. The apartment was attractive, Ann had to admit to herself, and it was surely neat and clean. The children were already in their pajamas. Joel laughed, "We're carrying the last toy back to its box before the last one in bed is a frog in the mud." The children squealed around him, clinging to his legs.

The other couple, Bill Williams and his wife Beth, was here, too. Their baby was home with a baby sitter. Beth kept wondering if she should phone home to make sure everything was all right. "My word," said Bill, "you left Joel's phone number with her in case she needed anything."

"But suppose the baby didn't go to sleep?" Beth asked. She smiled apologetically at Ann. "We don't leave her very often."

I can tell that, Ann thought to herself. But we'd be concerned ourselves, I know, Ann made herself admit.

"Everything's all right," said Bill, but Ann noticed that while she and Beth were setting the table in the kitchen, he slipped into the living room and called home. He came in the kitchen a few minutes later. "See," he said triumphantly, "she's asleep already. Nothing to worry about, Beth. You know, she's the cutest—"

"That's enough," Beth said smiling. "Let's not bore Ann and David to death."

"You're not boring me," David insisted. "Talk about her all you like. I think she's a darling." David was carrying the next to the youngest Anderson baby off to bed on his shoulder. Children always loved David, Ann thought.

Joel came in with his hair all tousled from the good night kisses. He left the bedroom door open for the children. "Don't let David kid you," Joel said. "He's not eager for the responsibility of a family."

"Oh, I wouldn't mind," David said easily, not looking at Ann. "Of

course I've got a lot of school left, and some of us aren't as good at coinage money as you fellows—"

Ann stared at him. David didn't even look at her. Did he assume the responsibility of waiting to have a family to all his friends? He needn't bother. She went to say something sharply, and then bit her lip. What could she say? That David loved children, and she loved money and security?

Joel's wife put French bread, buttered and flavored with garlic, on the table. "That's enough, Joel. Joel always feels it's important to let everybody know how poor but happy we are."

"You mean how rich we are," Joel laughed. He put the two big steaming bowls on the mats on the table. "Listen to her. No, things take care of themselves. Something always turns up."

Beth passed Ann the tossed salad. The dressing was delicious. She'd have to get the recipe from Joel's wife. "I'll write it out for you," Joel's wife said. "Unless you can call. Call in the afternoon during nap time. I take the children to the sandbox or the park every morning."

They played Scrabble after the dishes were done, although the Andersons tried to persuade them to let the dishes go. The evening was a lot of fun, Ann decided to herself. She hated to see it come to an end. "I'm homesick," Bill said. "Got to get home to our family of one."

Beth laughed. "He scolds me for admiring our baby so, but I think he's worse—"

"We're all like that," Joel said, "except at the two o'clock feeding—"

"We'll have to get together again soon," David said at the doorway.

"Surely," Ann said. "Next Friday or Saturday night at our place? Any-one who wants to bring babies may. We've a wonderful big chair in our bedroom, besides our bed—"

Joel's wife said, "We'd love to come, but we don't have to bring the children. The couple across the hall takes turns with us at baby sitting. Saves us money, and we can get out once in awhile."

"Sounds great," Bill said. "But maybe we'll bring our little gal in her car bed and put her in your bedroom—"

They all said goodnight, and Ann

and David got in their car. "That was very sweet of you, Ann, to arrange about next Saturday night," David said.

Ann smiled at him. "I asked them because I must admit we had a wonderful time tonight. It reminded me of being home. They seem so genuine; they seem to have so much fun."

David glanced at her, "They enjoy life now; they're not postponing living."

Ann felt the old fear for a moment in her chest. She deliberately made it subside. Postponing life, David called it. "Am I doing that, David?" she asked quietly. David said nothing, and the night closed in around them. They were returning to an empty apartment. Now she knew why she was always eager for other couples to be there every week end. For a moment she glimpsed what she and David had been missing. She moved across the seat until her shoulder touched his. "David," she said, "I don't want to rob us of the riches that you talk about. Will you help me, David, to learn to live now and have faith in the future?"

David stopped at a red light. He glanced at her profile for a moment. "Ann, you have to find that confidence for yourself. I believe in you, Ann. You have to learn to believe in me and the future—"

David started the car again. Ann leaned her head against his shoulder. "I will," she said softly, and it was as if her spirit took wing. They she said half to herself but with conviction and determination, "I do, David."

Stay Close to the Church

(Concluded from page 309)

what is wrong and with the help of your Father in Heaven you will be equal to every problem that confronts you. A pretty safe rule to follow in making selections in your new life is to determine whether it conforms to what you have been taught in your home and in your Church. Conformity with your childhood teachings will bring you happiness without regret; anything contrary to these teachings will bring you unhappiness with much regret. Conformity will make you free—nonconformity will enslave you. Stay close to the Church.

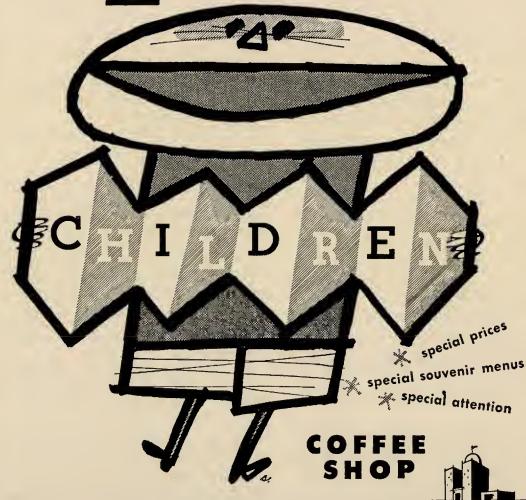
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Hotel Utah Max Carpenter, Manager

The Balance of Government

(Continued from page 306)

The federal government has put more than 550 million dollars into this program since June 1953. The contribution of the states has not been fully reported, but it is only a fraction of one percent of the total outlay.

What are the dangers in this kind of intergovernmental "co-operation"? There are many, and they are grave.

Since benefits accrue to the states and costs accrue to the federal government, numerous requests for assistance tend to encumber the handling of those cases in which the need is real. One might think that the federal government would reap much good will from contributing so large a share of the funds. This has not been our experience. The most harassed men on my staff, I believe, are those who are conscientiously trying to administer the drought program.

Inevitably, the money is not as wisely spent as if the states participated financially.

The people come to look to the federal government as the provider, at no cost to them, of whatever is needful.

The truth is that the federal government has no funds which it does not first, in some manner, take from the people. A dollar cannot make the round trip to Washington and back without shrinking in the process. The people need to know these facts; programs which obscure them are contrary to the public interest.

We are re-examining our drought-relief programs, with the states, to find a more equitable and satisfactory basis for sharing costs and responsibilities.

UNDoubtedly there are other intergovernmental agricultural programs that need examination.

We donate surplus food to needy people upon certification of state authorities. Should the states not pay a part of this cost?

Should the states and private enterprises bear a larger share of the costs of regulatory and disease-control programs?

Should allocation of federal research and extension funds to states take greater account of need, and of the states' fiscal capacity?

Should the new program for pre-

venting erosion and controlling floods on upper watersheds provide for greater financial participation locally? President Eisenhower has said that it should.

President Eisenhower thus summed up his attitude toward intergovernmental relations in his address to the Governor's Conference in Seattle, Washington, on August 4, 1953:

"I am here for a very simple purpose, because of my indestructible conviction that unless we preserve in this country the place of state government, its traditional place—with the power, the authority, and the revenue necessary to discharge these responsibilities—then we are not going to have an America as we have known it. We will have some other form of government."

The drift toward centralization of power is *not* inevitable. It can be slowed down, halted, reversed.

The thought that the federal government is wealthy and the states poverty-stricken is a dangerous illusion. The federal debt is now eight times as great as the combined debt of the forty-eight states. On June 30, 1954, state governments had invested nine billion dollars of their long-range funds in federal securities. It is difficult for the states to make a strong case for assistance from the federal government when anything the federal government spends must come from the states. There are no resources of consequence in the United States—no income of wealth which is not located within the borders of the states and subject to their taxing powers.

The states not only have rights, they have responsibilities and they have opportunities.

In the last analysis, we are not trying to protect one government entity from another. We are trying to protect the rights of individual people. If we ever forget this, the whole process of government is pointless.

During the nineteen-thirties, a political ideology arose, based on these ideas:

That private business was suspect—that the government's principal concern with economic activity was to avert or alleviate depression—that labor was weak and needed the affirmative aid of government to offset the relative strength of employers—that agriculture needed the firm hand

of government control in order to produce in a rational manner—that all this required extensive power to be centralized in the federal government.

If I sense the present mood of the country, this attitude has been much changed, if it was ever widely accepted.

We now see the driving force of competitive private enterprise producing a steady, widely diffused prosperity. We see state and federal governments, using the techniques and experience gained over many years, preventing harmful excesses and actions against the public interest. We see them make provision for the hazards and insecurities that are a by-product of free enterprise.

In all this, the key words are "balance" and "partnership."

I think that this hopeful development can best be carried forward within the pattern of federal, state, and local responsibility conceived by those who drafted our Constitution. To bring this about is at once the challenge and the opportunity of this generation.

And now, in closing, I wish to leave a challenge with you.

There is a tremendous opportunity for the Land-Grant Colleges to do sound educational work in the economic field. I mean basic economic education, outlook work, work in the field of farm policy—government policy.

Why is the Department of Agriculture besieged with requests for federal programs which would cripple our free institutions? Is it that farmers want controls or that they wish to be dependent on the federal government? No! The difficulty is that the operations of basic economic factors are often poorly understood. The consequences of unsound farm programs are not foreseen. The capabilities of our free institutions are not appreciated.

Farm people need to know the long-run as well as the short-run consequences of public policy in agriculture.

Traditionally, the Land-Grant Colleges have been reluctant to enter the area of public policy. They have not felt a direct responsibility in this sphere. They have realized the dangers of becoming involved in a controversial area. Yet a number of

institutions seem to be doing outstanding work in this field.

But can any of us disown responsibility? Does not the possession of useful knowledge in itself involve the responsibility of sharing it with others?

Objective work can be done in this area without becoming politically involved. Research can evaluate past farm programs and appraise new proposals. Teaching can provide fundamental training in economic and in farm policy as an essential of good citizenship. Extension can present factual information. The economic consequences of various courses of action can be explained. Outlook information can help farmers make needed adjustments, on their own, without programs of federal control.

People cannot think in a vacuum. Without factual information, public discussion is but the pooling of ignorance.

There is no greater need today in agriculture than a courageous, objective presentation of the economics of farm policy. The challenge is yours—the obligation also.

I do not ask you to accept or to favor the policies and programs that I believe in. I ask only that you accept the responsibility of helping

farmers and the public generally to gain a true understanding of the facts involved in agricultural policies and programs. By so doing you render invaluable service not only to our farm people, but you help preserve and strengthen sound government—both state and federal.

The real forward progress in this world is not made by those who demand what they consider to be their rights; it is made by those who recognize opportunity, who meet responsibility, who rise to meet a challenge. The Land-Grant Colleges have always been among this number.

This is a choice land—choice above all others. You, and many others like you, blessed by the Almighty, have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able to advance in the light of sound and enduring principles of right. To sacrifice such principles for momentary expediency—often selfishly motivated—is to endanger our noble heritage and is unworthy of this great American people.

May God bless your work and ours as we carry on in the high tradition of a successful and productive partnership, for with his help we cannot fail!

The Sermon on the Mount

(Concluded from page 318)

was a publican, or a collector of taxes. Tax collectors were hated by the Jewish people and were classified by them as sinners. Throughout the gospels, when the word "publicans" is mentioned the words "and sinners" often follow. The Jews did not like to pay taxes to Rome. Doing so was a frightful reminder that they were not free. The thought that they, the children of Abraham, were under the yoke of foreigners was distasteful indeed.

It must have been with a great deal of distress, therefore, that these people heard Jesus say to this publican, "Follow me." Jesus knew that in spite of his position, Matthew was a righteous man, a man who was full of faith; a man who believed. Jesus

made no mistake, for Matthew did rise and follow him, and became a faithful disciple, and later an apostle.

Sometime after their meeting, Matthew invited Jesus to his home to attend a dinner. The gospel records that "many publicans and sinners sat also together with Jesus and his disciples: . . .".

When the Pharisees saw Jesus at the feast, they said to the disciples of the Lord "How is it that he eateth and drinketh with publicans and sinners?" On hearing the question, Jesus replied: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

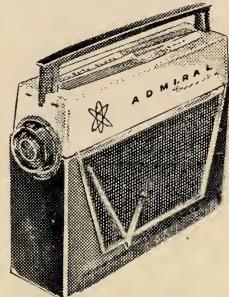
(Next month: JESUS CHOOSES TWELVE APOSTLES.)

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Melchizedek

A Religion of Action

WE HAVE MARVELED many times at the "modern wonder of the world" which we call American business. It has raised the standard of living; it has lifted the burden of toil from the backs of many men; it has helped to win wars and has provided men and women with conveniences and luxuries never before known in the world. We may now live on a higher material standard than any king lived a hundred years ago.

But if you would like to think of "big business" in its most stupendous terms, think of that great enterprise which Jesus called, "my Father's business." The largest corporation in the world has assets of fifteen billion dollars. Compare this in importance with even the most humble Church worker who helps to mold the soft clay of the lives of immortal souls. An effective Church worker may raise "the standard of thinking" and the standard of living the gospel that many may enjoy forever the highest possible standard of living, which is life eternal in the celestial kingdom.

Much of the teaching of Jesus was by parable. He took an idea that everyone understood, and by comparison helped him to understand some similar idea which may not have been clear otherwise. Many of the parables of Jesus had to do with money or property. Some examples are the ten pieces of silver, the tribute money, the lost coin, the talents, the pearl of great price, etc. Jesus probably used money as the basis for his comparisons because people, then as now, understood money better than almost any other thing. Even a child understands a ten dollar bill. He knows what its uses and limitations are. We are not always equally familiar with the value of spiritual things. But if the proper comparison is clear to our understanding, material values may help us to understand the spiritual values. This is the intent of the parable of the sower, the good Samaritan,

the prodigal son, etc. Certainly the Master could not have used a more expressive term for our day than, "my Father's business."

Most people quickly understand the need for effectiveness in business relationships. A responsible person would not think of being "unbusiness-like" in his business. We can readily contrast the cost of business failure with the advantages of business success. We spend years in education and training to learn how business progress may be brought about. We understand the need of setting up objectives, delegating authority, pinpointing responsibility, and maintaining an expert supervision. We recognize the importance of individual industry, capable leadership, and professional competence in those doing the work. We, therefore, make constant effort to upgrade efficiency in the many specialized fields of the 2,100,000 individual American business organizations.

In spite of this care and study, however, approximately 378,000 of these companies, or one-sixth of the total, fail every year. The loss of capital is tremendous; the frustration of the human spirit is pathetic. But interestingly enough, the cause of failure is not primarily "in the products," or "the markets" or "the financing," or even in "business conditions"; the cause of failure is in "the men who run the businesses." The main cause of "business failure" is "man failure." This fact emphasizes the necessity for care in the selection of personnel, thorough on-the-job training, continual supervision, and effective control. For where people learn to work effectively and harmoniously together, much of this pathetic waste can be eliminated.

But how much more important it is to eliminate the waste in the work of our eternal salvation. Failure in our business may lower our standard of living here, but failure in our "Father's business" will lower the

standard of living throughout all eternity; and "worlds without end" is a very long time. What a tremendous return it would be on any investment we might make in spiritual effectiveness if we could increase the advancement of even one additional soul from the celestial to the celestial glory. Such an accomplishment could actually be multiplied many times by utilizing those proven management techniques and administrative skills that have accomplished such wonders in the world of business.

THE PRINCIPLES of success are much the same in all accomplishment. As they are discovered, they are made available to everyone who is interested. We borrow the skills developed by teaching for our religious education. We use the knowledge developed in agriculture to run our welfare farms and feed ourselves. Why not take full advantage of effective business procedures to save our souls?

A great literature has been built up and made available to us on such important subjects as: "How to Increase Your Executive Ability," "Effective Methods of Organization and Administration," "Increasing Personal Efficiency," "Proper Selection of Personnel," "The Art of Human Motivation," "How to Create High Morale," etc.

Recently the Harvard graduate school of business conducted a national conference attended by 1,300 businessmen from all over America and abroad. The purpose was to teach business leaders to be more businesslike. The general theme of this conference was, "Releasing the Full Potential of the Management Team." Some of the most successful of our national business leaders discussed such interesting sub-headings as:

Organization

Probably the first place to start toward any accomplishment is to have an effective organization. For example, if you had ten million men and an assignment to conduct a war, one of the first things you would want to

Priesthood

do would be "to get organized." You would appoint appropriate officers on every level. They would be given pinpointed responsibility and a clear-cut delegation of authority, spelled out to the last detail. But no matter how perfect the form of organization may be, it still falls short of its purpose if the offices are left vacant. What would happen to any army if its leaders were not replaced quickly? A few hours delay might easily mean disaster. The organizations of the Church must also be kept fully and constantly staffed by capable officers.

Training and Supervision

It is the responsibility of leadership to make sure that those manning the organizations are adequately trained and sufficiently supervised. The "functioning" must be continuous and on a high level. Most of us live far within the limits of our possibilities. We each possess great powers which we habitually fail to use. It is the function of leadership to know how to release the full potential in those under its direction. The accomplishments of the team, with adequate training and supervision, may be made greater than the combined accomplishments of the individual members.

Creating a Favorable Atmosphere for Success

The atmosphere out of which we expect success to come cannot be taken for granted. People with different backgrounds and various degrees of aggressiveness, industry, and ability are asked to work together. It is certain that there will be differences of opinion, methods, etc. Friction must be eliminated, and harmony and cooperation must always actuate individual efforts. A farmer's success is often determined by the kind of seed bed in which his crops are planted. No one could reasonably hope for an abundant harvest who planted his seeds on the sidewalk. Wherever a maximum of accomplishment is expected, there must be a maximum of

job satisfaction and personal enjoyment coming from the people who are required to work together. Ernie Pyle, the late war correspondent, said that "nine-tenths of morale is made up of pride in your outfit and confidence in your leaders." A favorable "atmosphere" is one of the most important responsibilities of leadership.

Effective Communication

It is one of the indispensable principles of success that everyone should know exactly what is expected of him and what the limits of his authority and duties are. In effective organizations, there is always a set of job descriptions and a constant flow of ideas, indicating goals, plans, methods, etc. Much information is available on tested methods of communication. It is maintained by some that as much as sixty percent of an executive's time should be devoted to communication in one form or another. Some suggestions are as follows:

1. The "example of the leader" is probably the most effective single means of communication.
2. The leader must be in constant personal touch with his organization. Ivory tower executives are generally discredited in our day. The effective chairman must get out of his chair.
3. A good handbook, describing the program, job specifications, objectives, methods, etc., is also indispensable.
4. There may be seminars, training courses, luncheons, council meetings.
5. The personal interview is a powerful aid to good communication.
6. Communication can also come from manuals, bulletins, letters, pamphlets, graphs, performance charts, reports, etc.
7. Group counseling and discussion on a formal or informal face-to-face basis can be most helpful. Sociads can be an excellent aid to meaningful communication.
8. The telephone can be a great aid to communication to let someone

know that he was missed, to give assignments, to check performance, etc.

Without good communication, effective teamwork is impossible.

Delegation of Responsibility

At one time Moses was working from dawn till dark listening to the problems of the people who were waiting around wanting to be heard. Jethro came along and said, "The thing that thou doest is not good." Then he suggested that Moses select able men and make them judges over thousands, hundreds, fifties, and tens. This immediately solved one of the most pressing problems of the children of Israel and brought peace and satisfaction.

There is a great art in properly delegating authority. Successful delegation cannot give authority with one hand and take it away with the other. Theodore Roosevelt once said, "The best executive is the one who has sense enough to pick good men to do what should be done and self-restraint enough to keep from meddling with them while they do it." But delegation is not abdication. The leader delegates without losing.

Control

Just as delegation is not abdication, neither does acceptance mean usurpation. No individual member can be permitted to go his own way without regard to the welfare of the organization. All members of the team must work within the confines of accepted policy and in the general interest. Weakness or malfeasance in office should not go undiscovered or uncorrected. Not only should the leader know that the assignment has been fully accepted and is being vigorously performed, but he should also know the "degree" of success of each individual member as compared with the maximum contribution of which he is capable. The welfare of the organization must be guaranteed in every department by the leadership.

THE MOST important business in the world is "my Father's business," and we who are engaged therein should be the most "businesslike." The great truth that "no man can be saved in ignorance" has a significant application to the use we make of the proven principles by which success can be most readily brought about.



The Presiding

Study Guide for Ward Teachers May 1957

THE PRIVILEGE OF PAYING TITHING

DURING THE month of May every organization and every member of the Church are expected to give serious consideration to the subject of tithing. This annual campaign is intended to direct the attention of Latter-day Saints to a definite obligation and a blessed privilege—the privilege of assisting in the building of Zion, in the development of the Church, in erecting temples and other Church buildings, and in carrying the gospel message to the ends of the earth.

While Latter-day Saints are under obligation to contribute to the sustenance of the Church, the obligation coming as a direct commandment through revelation, it is nevertheless a glorious privilege. As a privilege, it is near to the hearts of those who fully understand the gospel and are living according to its teachings.

In its personal application it is a privilege, in that it opens the way to countless blessings—not that the promised blessings can be purchased with money, but that the blessings can be secured by everyone through obedience to the law, through paying an honest tithe in the true spirit of tithing, through acceptance of the principle as given in the revelations.

When tithe is paid, all who are in any way involved in the transaction are blessed—the individual, through not only the blessings which come from above but, also, through the operation of a natural law. He who keeps careful account of his increase, who makes provisions for and pays one-tenth of his income, becomes a better manager of his finances and is better able to direct the expenditure of the nine-tenths left for himself.

The family whose husband and father is a faithful tithepayer benefits by sharing in the blessings which are promised and through being taught thrift, economy, and honesty.

The Church benefits by having means provided for carrying on its work, for expanding its organization, for extending the blessings of the gospel to countless thousands.

Tithing is God's law of revenue for the Church. As a law it applies to every member of the Church alike. The blessings, likewise, are promised to all who obey.

INTRODUCTION OF STUDY GUIDE FOR JUNE 1957

Living for our Blessings

To every person born into the world the right of free agency is given. Each of us has the right to order our lives. If we choose to live righteously, we merit promised blessings. If we choose to live sinfully, we forfeit our rights to these blessings. Never since the organization of the Church has there been greater need for strict observance of the laws of God by Latter-day Saints.

Men of God Should Do Teaching

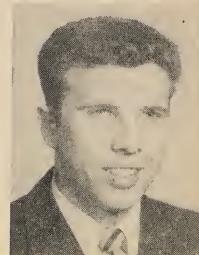
The virtues of those who teach us were well defined by Alma. He counseled as follows:

And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments. (B. of M., Mosiah 23:14)

This type of excellence should characterize the lives of those who are assigned to do ward teaching. If teachers apply in their lives the principles they advocate for others, they open another door to opportunity.

Success in teaching is made easier for those who teach, if they are respected by those whom they instruct.

An Outstanding Record



LaMoyné Jensen

Perfect attendance at priesthood and Sacrament meetings for a period of five years is the record achieved by LaMoyné Jensen of Ogden Fourteenth Ward, South Ogden (Utah) Stake. LaMoyné says he gained the ambition to make this record through a good Primary teacher.

Special Project



Brother and Sister LaMar C. Bowers of the Clark Ward, Grantsville (Utah) Stake, wave good-bye to their two children, David and Sandra, as they leave to attend the Grantsville Stake school for senior members. Their regular baby tender, Ann Williams, along with other women of the stake, contributes her time on the night of the school as the MIA contribution to the senior Aaronic Priesthood program. She receives credit for an assignment filled toward an individual award.

The sermons we see in men's lives are frequently more impressive than some of the discourses we hear.

Bishopric's Page

John the Baptist's Visit Heralded New Era

ONE OF THE most important events to take place in this dispensation occurred May 15, 1829. In answer to the prayer of Joseph Smith and Oliver Cowdery, John the Baptist appeared on the banks of the Susquehanna River and ordained them to the Aaronic Priesthood. Joseph and Oliver had gone to the woods to inquire of the Lord concerning baptism and the remission of sins, which doctrine they had learned of while translating the Book of Mormon.

This was Oliver's first vision. He described it as follows:

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. . . . His voice, though mild, pierced to the center, and his words "I am thy fellow-servant," dispelled every fear. . . . 'Twas a messenger from the Most High. . . . Who would not have bowed the knee for such a blessing?

I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion, but you will believe me when I say, the earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or to comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit! . . . The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving.¹

Joseph was less eloquent in recounting the experience, but he sensed more deeply perhaps than did Oliver, the significance of this event.

The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Mel-



It was on the banks of the Susquehanna River where John the Baptist visited Joseph Smith and Oliver Cowdery, and by ordination through the laying on of hands, conferred upon them the Aaronic Priesthood. The above view portrays the river in the area where the angel made his visit.

chizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. . . .²

The angel ordained Joseph and Oliver in the following manner:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.³

This was a glorious day. It was significant because it marked the return of divine authority to earth after an absence of many centuries. Let us review the blessings and clarifications that came as a result of the visit of this heavenly messenger: (1) The ordination of Joseph and Oliver gave them the necessary authority to preach the gospel of repentance and

baptism for the remission of sins; (2) their ordination also included the restoring of the keys of the Aaronic Priesthood; (3) they were instructed in the proper mode of administering the ordinance of baptism; (4) he (John the Baptist) informed them that he was acting under the direction of Peter, James, and John; (5) he told them that Peter, James, and John held the keys of the Melchizedek Priesthood and promised them that in due time this priesthood should be conferred on them; (6) he named Joseph to become the first Elder of the Church and Oliver the second Elder; (7) his appearance gave further proof of the resurrection; and, (8) his visit gave added evidence that the Lord will continue to reveal his mind and will to his servants the prophets.

As we commemorate the one hundred and twenty-eighth anniversary of this stirring occasion, let us keep in mind the blessings that came to earth as a result of the epoch-making visit of John the Baptist.

¹A Comprehensive History of the Church, Vol. I, pp. 178-179.

²D & C 13.

Today's Family

EILEEN GIBBONS
Editor



SIGNS OF SPRING

by Norma Burnham *

THE FIRST ROBIN is not the only harbinger of spring. To the home-maker filling her market basket each week, the first appearance of asparagus and rhubarb is a most welcome sign that spring is here.

And that earliest appearance may be marked by relatively high prices that do not fit easily into the family budget. But only a few short weeks later, usually sometime in May, these two colorful favorites begin to arrive from nearby growing areas or to appear in locally grown supplies and home gardens.

For both rhubarb and asparagus, the season is short, which is all the more reason to take full advantage of the supply peak when quality is highest and prices are most reasonable. And whether you are purchasing from the produce counter or selecting from your own garden, it pays to know how to choose and use these two springtime delicacies.

Asparagus is a vegetable of contrasts. It takes about three years to establish an asparagus bed, but when the spears nose their way above the

ground in the spring, they grow like magic—as much as eight to ten inches in a day. Growers often cut the spears every day during the peak season; and once a bed is started, it may remain productive for more than thirty years.

Asparagus first earned fame among the Romans as a medicine believed to cure many ills. After someone discovered it was good to eat, its popularity spread to northern Europe, Great Britain, and America, as early voyagers took it with them.

Now any homemaker can add color and flavor interest to her spring menus by serving fresh asparagus often in a variety of styles. This is also the best time to can or freeze some for later use.

The season for fresh asparagus is lengthening as distant growing areas supply increasing numbers of markets,

but the length of time when asparagus leaves the luxury class of fresh vegetables remains relatively short.

When selecting raw asparagus, remember that freshness is one of the best signs of quality. Look for stalks that are firm and straight, with tightly closed, well-formed tips. Except for an inch or two at the base, the stalk should be green and tender. These are indications of high food value, and best flavor. Plump stalks are usually more tender than thin ones.

Avoid stalks that are wilted or have spreading tips. They are likely to have been cut for a longer time than is desirable, and their use will involve waste.

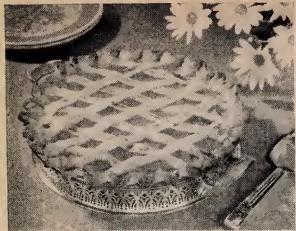
The amount of asparagus to buy depends on how many servings are needed. One pound of good quality fresh asparagus will make about four



Asparagus, one of the first spring vegetables to become abundant, makes an attractive, tasty casserole garnish.



*Miss Burnham is an agent for consumer education, Utah State University Extension Service.



Add zest to May menus with rhubarb-pineapple pie.

servings after the less tender parts of the base are removed. For home canning or freezing, two pounds of fresh asparagus will yield one pint canned or one and one-half pints frozen.

If you wish to compare the price of fresh asparagus with the prices on frozen or canned asparagus, find the cost per serving of each form. Either a pound can of asparagus or a ten-ounce package of frozen asparagus will give about three servings.

Fresh asparagus is highly perishable and should be used within a day or two of purchase. The quality is best maintained at home if the stalks are put into a moisture-proof bag or tightly closed container and refrigerated immediately.

When it is time to cook the asparagus, wash it thoroughly in cool water, and be sure there is no sand or dirt under the scales. Then snap off the tough, woody portion of the lower stalk. The stalks break easily just below the tender part.

These two suggestions on cooking asparagus will help insure that it will be tender, yet not mushy from overcooking. If the spears are to be cooked whole, tie the stalks firmly in bunches and stand them upright in a deep pan. Then add boiling water to cover about two inches of the ends and steam for ten to twenty minutes. Asparagus is done and tender when it is easily pierced with a fork.

If you prefer, cut asparagus in pieces before cooking it. Set the tips aside. After the pieces of stalk have steamed for about ten minutes, add the tips and let them cook just the last few minutes. Both stalks and tips will be cooked just right.

Besides adding gay green color to family menus, asparagus has a flavor all its own, and vitamins, too! It is

(Continued on following page)

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Signs of Spring



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Yes, Safeway is a friend to the
family—the farmer and, particu-
larly, the meat producer.

(Continued from preceding page)
a good source of Vitamins A and C.
White or bleached asparagus has rela-
tively little Vitamin A, but the vita-
min C content is the same as that in
the green stalks.

You can serve asparagus often and
still make it interesting by serving
it in a variety of ways. It is often
served with Hollandaise, cheese,
cream, or mushroom sauces. Either
tender, uncooked stalks or cooked
spears may be cut up and added to
other vegetables for spring salads.

Buttered or creamed asparagus on
toast is a favorite quick supper or
luncheon dish. And combined with
eggs, milk, and seasoning, asparagus
makes an elegant souffle. Cream of
asparagus soup made from fresh
spears is a real springtime treat.

For a tasty main dish, cook aspara-
gus spears, and then for each serving,
roll five or six stalks in a thin slice
of cooked ham. Arrange in a baking
dish, pour a cheese sauce over the
ham rolls, and slip under the broiler
until the cheese is bubbly brown.

SAUCES FOR FRESH ASPARAGUS

Almond Butter Sauce

Saute $\frac{1}{4}$ cup slivered almonds in
 $\frac{1}{4}$ cup butter or margarine.

Mushroom Butter Sauce

Saute $\frac{3}{4}$ cup sliced mushrooms in $\frac{1}{3}$
cup butter or margarine and 2 teaspoons
fresh lemon juice.

Bacon and Bread Crumbs Sauce

Fry 4 strips bacon until very crisp.
Measure 3 tablespoons of the fat, add
 $\frac{1}{4}$ cup bread crumbs and heat until
brown, stirring constantly. Crumble
bacon and add sauce.

Mock Hollandaise

To one cup medium white sauce, stir
in two egg yolks, 6 tablespoons melted
butter, 1 tablespoon at a time, and 1
tablespoon lemon juice.

BOTANICALLY speaking, rhubarb is a
vegetable of the buckwheat fam-
ily, but it is used as a fruit. Because
of its frequent use in pies, rhubarb
has earned the name "pieplant" in
the United States. Like asparagus,
the first recorded use of rhubarb was
as a medicine, but it later became
popular in many countries as a food.

Although rhubarb is not as impor-
tant a commodity on the market
as are most fruits, it offers home-
makers a welcome change at a season
when the fresh fruit selection is lim-
ited and when many fruit prices are
higher than at other times of the
year.

As early as February, the hothouse
or forced rhubarb finds its way to
many markets, but late April through
June is usually the time when supplies
from nearby growing areas and home
gardens increase and prices are low-
est. While some rhubarb is frozen,
most of it is eaten fresh during its
short season. Let's serve and enjoy
it often.

Rhubarb contains some Vitamin C,
but it is most prized for the flavor
and bright color which it brings to
our meals. Alone or as a companion
to other fruits, it lends a fresh, tart
taste to sauce, shortcake, pie, sherbet,
and many other tempting dishes.

Choosing the best quality rhubarb
is easy if you look for beauty. A
pretty color, ranging from pink to
red, means the stalks will have a tart,
yet somewhat sweet flavor. Some
varieties grown in certain types of soil
will have green stalks that taste more
tart than the pink ones. Stalks that
are fresh, firm, crisp, and fairly thick
are tender and free from strings.

If rhubarb stalks are wilted, they
probably have not been kept cool
enough to retain their quality.

One pound of fresh rhubarb will
yield about five servings of sauce, or
about a pint of canned or frozen fruit.
Since both color and texture suffer
more in canning, freezing is the
preferred method for preserving rhu-
barb. Families who have freezer
space and generous amounts of rhu-
barb may want to put some away for
out-of-season use.

Fresh rhubarb is quite perishable,
so plan to cook it soon after purchase.
If it must be kept a few days, cut off
the leaves and, if necessary, wash the
stalks. Place the thoroughly dried
stalks in a moisture-proof container
or wrap them in waxed paper and
store in the refrigerator.

Cut the stalks into half-inch pieces
for cooking. If the rhubarb is tender
and colorful, do not peel it, because
the red skin gives an attractive color
to the sauce. Put the pieces of rhu-
barb in a pan with just enough boil-
ing water to cover the bottom of

the pan, cover the pan, and let the rhubarb simmer until it is tender, then add the desired amount of sugar.

Rhubarb may also be baked. Just combine the pieces of fruit with sugar, a few tablespoons of water, and a dash of salt, and place the mixture in a covered baking dish and bake in a hot oven (about 400° F.) until tender. Baked rhubarb tends to hold its shape better than that cooked on top of the range.

There are dozens of ways to serve rhubarb—in fact, the only limit is your imagination. Rhubarb sauce may be used as a substitute for apples in such recipes as applesauce cake. Nutmeg, lemon, and orange are particularly delicious additions to the flavor of rhubarb. Orange juice may be used instead of water in making the sauce.

Pineapple and rhubarb are happy partners in a pie. Substitute a cup of pineapple for a cup of rhubarb. Or make the old-time favorite, strawberry-rhubarb pie, by substituting a cup of strawberries for a cup of rhubarb.

For eye appeal and taste appeal, try some of these recipes during the brief season when rhubarb is abundant.

Rhubarb Festive Spring Salad

2 cups rhubarb (unpeeled, cut up)
1/2 cup sugar
1/2 cup water
1 package apple gelatin
1 3-ounce package cream cheese
1 tablespoon lemon juice
2/3 cup green celery, diced
1/3 cup nut meats, chopped

Cook unpeeled rhubarb with sugar and water. Bring to a boil and reduce heat to low for 10 minutes. Dissolve the gelatin in the boiling hot rhubarb sauce. Add the cream cheese, which has been mashed to break it up, and stir until dissolved in the hot mixture. Chill until it begins to thicken. Whip until light and fluffy, then add lemon juice, celery, and nut meats. Turn into a salad mold or into individual molds and chill. This salad is rich tasting and servings need not be large. About 8 servings.

Pink Rhubarb Refresher

1 pound rhubarb (cut, but not peeled)
2 1/2 cups boiling water

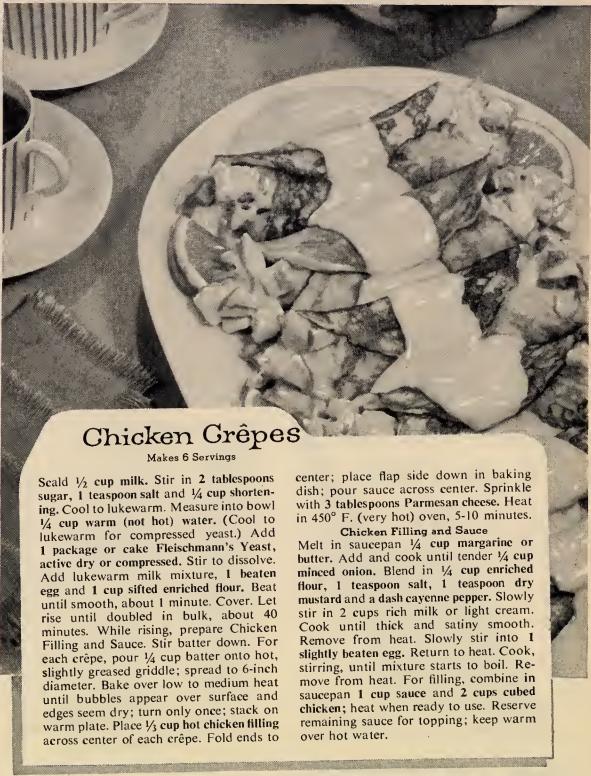
Cook to a sauce, press through a sieve, and measure the juice. For each cup of juice add 1/4 cup of sugar, stir until

(Concluded on following page)

Oo-la-la! Leftover chicken gets a French accent!



Chicken Crêpes



Chicken Crêpes

Makes 6 Servings

Scald 1 1/2 cup milk. Stir in 2 tablespoons sugar, 1 teaspoon salt and 1/4 cup shortening. Cool to lukewarm. Measure into bowl 1/4 cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake Fleischmann's Yeast, active dry or compressed. Stir to dissolve. Add lukewarm milk mixture, 1 beaten egg and 1 cup sifted enriched flour. Beat until smooth, about 1 minute. Cover. Let rise until doubled in bulk, about 40 minutes. While rising, prepare Chicken Filling and Sauce. Stir batter down. For each crêpe, pour 1/4 cup batter onto hot, slightly greased griddle; spread to 6-inch diameter. Bake over low to medium heat until bubbles appear over surface and edges seem dry; turn only once; stack on warm plate. Place 1/2 cup hot chicken filling across center of each crêpe. Fold ends to

center; place flap side down in baking dish; pour sauce across center. Sprinkle with 3 tablespoons Parmesan cheese. Heat in 450° F. (very hot) oven, 5-10 minutes.

Chicken Filling and Sauce

Melt in saucepan 1/4 cup margarine or butter. Add and cook until tender 1/4 cup minced onion. Blend in 1/4 cup enriched flour, 1 teaspoon salt, 1 teaspoon dry mustard and a dash cayenne pepper. Slowly stir in 2 cups rich milk or light cream. Cook until thick and satiny smooth. Remove from heat. Slowly stir into 1 slightly beaten egg. Return to heat. Cook, stirring, until mixture starts to boil. Remove from heat. For filling, combine in saucepan 1 cup sauce and 2 cups sliced chicken; heat when ready to use. Reserve remaining sauce for topping; keep warm over hot water.

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Recipes for other delicious main dishes (Pizza, too!) on the back of every "Thrift Three." Look for these recipes when you buy Fleischmann's Active Dry Yeast.

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Signs of Spring

(Concluded from preceding page)

dissolved, and chill. When ready to serve, add $\frac{1}{2}$ cup orange juice to each cup of rhubarb juice. Then add $\frac{1}{4}$ cup lemon juice and 1 pint of gingerale to entire mixture. Serves about 12.

Rhubarb Delight

1 egg
 $\frac{1}{8}$ teaspoon salt
 $\frac{1}{4}$ cup sugar
 $\frac{1}{4}$ cup milk
 $\frac{1}{2}$ cups sweetened rhubarb sauce
Juice of half an orange
 $\frac{3}{4}$ cup whipping cream

Add salt to egg and beat, then add sugar, and beat again. Scald milk in a double boiler, then pour hot milk slowly over the egg mixture and cook until it coats the spoon. Chill. Add rhubarb sauce and orange juice to the chilled egg mixture, then add entire mixture to whipped cream, blending well. Pour into tray and freeze, stirring occasionally until firm. About 8 servings.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

If you must prepare fresh green salads ahead of time, place a saucer upside down in the bottom of the salad bowl. This will keep the greens crisp and prevent their becoming soggy. Mrs. W. W. D., West Hartford, Connecticut

For a quick, tasty frosting, cover the top of your cake with chocolate mint wafers or any kind of flat chocolate candy. Slide into oven until candy melts, then spread over cake.—E. M., Chicago, Illinois

Fasten a short towel rack on the inside of your clothes hamper lid. Wet washcloths or towels hung on it will not mildew, yet they will be out of the way and out of sight.—E. H., Hinckley, Utah

Now that spring is here, paint the handles of garden tools a brilliant yellow or orange. You can find them easily and will save yourself many a stumble over an unseen rake or hoe.—I. B., Marquette, Michigan

To flavor a roast, cut onion slices about $\frac{1}{4}$ inch thick, stick a toothpick through the center of each slice, and pin it to the top or sides of the meat. The onion won't fall to the bottom of the pan and burn.—A. D., Hinckley, Utah

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Story for a Small Son

by Kerry Wood

OUR SMALL SON has just come home from a lengthy stay at a hospital. Entertaining him during the convalescent period has become a family enterprise. Above all else, the seven-year-old lad likes stories and especially true adventures. He has worked out a pleasant idea called the "Story of Months."

"Now, Dad, what did you do in the month of May when you were seven years old?"

That was the time when my folk were living on a large ranch alongside a beautiful mountain river. My brother Charlie introduced me to fishing, and one glorious afternoon we found a creek-mouth not far from the home ranch where the crystal clear creek joined the stream of the main river. We tossed in hooks baited with small chunks of good ranch beef. The results were wonderful: cutthroat trout were plenti-

ful there, and they doted on choice beef. Before the tree shadows stretched out long and warned us evening was near, we had seventeen beautiful fish cleaned and headed and wrapped in cool moss to carry home for a fish-fry supper. All the time we were fishing, a worried coyote was watching us and uttering whimpering barks—because its den and pups were hidden behind a willow clump only fifty feet from where we fished. But we didn't learn about the den until our next visit to the fishing hole, when we divided our time between fishing and watching the coyote pups at play.

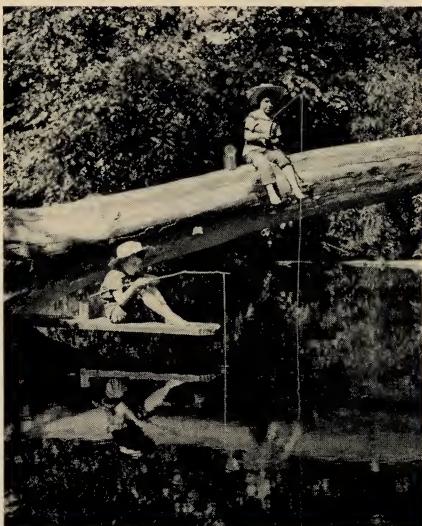
* * * *

"Were you a cowboy when you were seven years old, living on a ranch in the month of May?" asked the white-faced boy in bed.

(Continued on following page)

"... my brother Charlie introduced me to fishing, and one glorious afternoon we found a creek-mouth not far from the ranch . . ."

Photo by H. Armstrong Roberts



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Story for a Small Son

(Continued from preceding page)

Oh, no! But there were real cowboys on that ranch, eight or ten of them and nary a six-gum among the lot except on holidays, when they liked to strap on a gun or take a rifle and go hunting for pests. I recall the day when one of them lined his rifle sights on a large soaring hawk that I know now was one of those useful, rodent-eating hawks worth hard cash to farmers as pest controllers. The cowboy squeezed the trigger, the rifle bled sharply, and down came the hawk in an awkward spiral with one wing pumping furiously and the other dangling limp.

The cowboys and my brother and myself rushed to the thicket where the bird had disappeared. There the suffering hawk was sprawled on the newly-leaved branches, its eyes large and fierce as it glowered at the men-things who had ended its sky-high freedom. The rifleman reached up to grab it. At that instant, the hawk's talons flashed out, and the cowboy yelled with pain. Black claws had locked on his wrist, the curved points buried in flesh and bone. Then the others quickly killed the hawk, but still the talons stayed hooked on the man's wrist. One older cowboy, Walter by name, used his jackknife to sever the hawk's leg and lay bare the white tendon cords. He pulled on one of these, and suddenly the imbedded talons spread wide.

"Well, he shouldn't have shot a good hawk," commented the young listener.

"That's right, Son, but he didn't know it was a good hawk. In those days, almost everyone thought that hawks were bad birds. We know better now."

* * *

"In the month of May, when you were seven and lived on a ranch, did you ride a horse?"

Hardly ever. It was a busy ranch, with no time for the foolishness of putting a seven-year-old on a horse. Sometimes Walter would lift me up onto his saddle for a moment; sometimes he even took me for a short ride, holding me in front of him as he rode out into the pasture to round up work horses wanted for ploughing or seeding or something like that.

But there was one gentle old horse

THE IMPROVEMENT ERA

called Baldy, a retired animal who was given the freedom of the barnyard. And once Baldy was slumbering on his feet in the way that horses do, standing in the shade of the low-roofed chicken coop. It was a marvelous opportunity for a seven-year-old potential cowboy. I climbed onto the shed roof by means of boards and boxes used for that purpose many times before, and once on the roof, I edged over towards Baldy and flung myself down on his back.

Baldy came awake with a start. He didn't buck, being such an elderly beast and beyond such undignified action. But Baldy did actually gallop for a moment or two while a small cowboy hung onto the mane hair for dear life and bounced like a ball all over Baldy's back. The unaccustomed exercise made Baldy thirsty, so the aged horse headed towards the water trough—a wooden affair twelve feet long, a yard wide, and a yard deep. Baldy put down his muzzle to drink, whereupon an inexpert little cowboy slid down that sloping neck, went headfirst into the green depths of the water trough, and the next second came gasping to the surface to stare up at the long Roman nose of the startled and disapproving Baldy.

"I like that story," said the listener.

"I didn't like it at the time—it was cold and shivery in that trough. Walter fished me out and gave me a smack and sent me running to the house to get changed."

* * * *

"What else happened in the month of May on the big ranch?"

Well—— there was the walk along the Big Ditch. I can't remember the reason for that ditch, but it was wide and long and filled with water. Walter had to check the fencing alongside it and I went with him for company. We walked together from post to post, with the ditch on one side and the three strands of barbed wire on the other. It was a sunny May morning, and I recall the whistling meadowlarks, the yuk-yuk of a badger on a knoll, the shrilling of gophers and the brisk songs of small brown birds with two white feathers in their tails. Now and then a glossy-headed drake mallard would quack loudly and spring into the air, accompanied by a brown duck as they winged away to find refuge in another stretch of ditch water.

(Concluded on following page)

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Story for a Small Son

(Concluded from preceding page)

"But that's not a story—that's just things you saw!"

Yet there was something story-like about that morning beside the Big Ditch. The sun was so golden, the air so clear and clean, the bird songs so pleasant, and the tiny blue violets and yellow buffalo beans and pink shooting stars all so well remembered. Off to the west the Rockies were blue-white and beautiful. To the north the prairie land was rolling away in different colored terraces up to the high ridge of the horizon. And south-

ward, a mile over, was the heavily wooded strip alongside the trout-filled river. I don't recall what was eastward, because we were walking west towards the hazy foothills and the sharply outlined mountains. It was a storybook morning, with the sharp-snouted badger, the flicker-tailed gophers, the scolding redwinged blackbirds, and the ducks that seemed to have grinning beaks on that lovely May day.

"Okay," murmured the small son, sleepily. "I'll do for this time, but I want a real story for the next month we play!"

The Second Advent

(Concluded from page 327)

their loveliness as at the first; Jesus shall reign "in Mount Zion and in Jerusalem and before his ancients gloriously," and all created things shall "praise the Lord."

In answer to questions put by his apostles, Jesus spoke of certain events which were to be taken as signs of his advent. These things are now taking place; therefore we are living in the day of his coming.

The "gospel of the kingdom," restored to earth by revelation, is being preached as a special "witness" of his appearing; his people are gathering together; already the foundations of his kingdom are being laid in the mountains; Zion is being built up; *** the spirit of gathering is brooding over the Jews, and wealthy and influential men among them are exerting themselves for the re-establishment of Jerusalem; barren parts of that land are beginning to blossom, and streams there long since dried up begin again to flow. The spirit of contention increases in every department of society, and the nations feel impelled by an invisible influence to prepare themselves for war. Horrible inventions are constantly being brought out for the purpose of destroying the lives of men. Incapacity among lawmakers and rulers is seen to a most humiliating degree. We hear of earthquakes, tornadoes, storms, and all kinds of appalling disasters; and though the earth still brings forth an abundance of her fruits, thousands pine for the want of natural nourishment. Crime in-

creases at a fearful rate; the religion of the great mass of mankind is nothing but a mockery and a sham; the cords that hold together society are snapping and loosening, and all feel that "there's something at hand!"

These are some of the tokens of his coming. "Behold the Bridegroom cometh. Go ye out to meet him!" The "wise virgins" are awaking; their lamps are trimmed; they walk not in the dark, but, with "a light to their feet and a lamp to their path," they are hastening to the place appointed; for it is written, "The Redeemer shall come to Zion."

The time is close at hand. The events we have been considering will follow one another in rapid succession. God will cut his work short in righteousness. The day and hour are not revealed; but "when the Lord hath built up Zion, then will he appear in his glory."

O ye children of men, put away your sins—repent of your evil doings. The Spirit of the Lord has whispered in your hearts, and you have felt your iniquities; when alone in the silent night you have been sleepless. Heed not the gibe and the sneer of the corrupt and evil-minded, but come forth and be buried with Christ in baptism; receive the rich gift of the Spirit of God, and help, with the Saints, to prepare the kingdom for the Son of Man, that when he shall come you may be looking for his appearance, and that the "day of the Lord" may not come upon you unawares, "like a thief in the night."

The Church Moves On

(Concluded from page 296)

25

THE ANNUAL all-Church senior basketball tournament opened today at the George Albert Smith fieldhouse, Brigham Young University, Provo, Utah. Scores were Syracuse (Utah) 63, Arbor 55; Plain City 49, Salt Lake City Ninth 37; Provo Ninth (Utah) 51, Mill Creek 33; Cedar City Sixth 63, Fairmont 34.

26

SCORES IN today's all-Church senior tournament basketball games: BYU Sixth 50, Sugar City (Idaho) 42; Mesa (Arizona) Sixth 41, Cedar City Institute 40; Tooele First 67, Garvanza (California) 48; Merced (California) 56, Copperton 47; BYU Eleventh 60, Burley Fifth (Idaho) 34; Garland Second 60, Monrovia (California) 45; Wilmington (California) 56, Fort Lewis (Washington) 33; Grayson 60, Mt. Pleasant 40; Logan Ninth 87, Denver First (Colorado) 28; Mapleton First 54, Mountain View (Alberta) 42; Stratford 49, Thomas Second (Idaho) 43; Salt Lake City Thirty-first 65, St. Anthony 39.

27

SCORES IN the all-Church senior basketball tournament:
Championship bracket: Grayson 62, BYU Eleventh 52; Cedar City Sixth 49, Merced 41; Stratford 21, Tooele First 30; Provo Ninth 63, Syracuse 45; BYU Sixth 50, Mesa Sixth 45; Salt Lake City Thirty-first 76, Garland Second 47; Logan Ninth 53, Mapleton First 40; Plain City 67, Wilmington 54.

Consolation bracket: Mount Pleasant 56, Burley Fifth 32; Thomas Second 78, Garvanza 60; Salt Lake City Ninth 72, Fort Lewis 60; Copperton 71, Fairmont 69; Mountain View 56, Denver First 51; Monrovia 67, St. Anthony 46; Sugar City 55, Cedar City Institute 46; Arbor 55, Mill Creek First 36.

28

SCORES IN today's all-Church senior basketball games:

Championship bracket: Provo Ninth 50, Logan Ninth 47; Grayson 53, Stratford 42; Salt Lake City Thirty-first 74, BYU Sixth 61; Cedar City Sixth 58, Plain City 49.

Second-day losers: Tooele 60, BYU Eleventh 59; Mesa Sixth 59, Garland Second 55; Syracuse 56, Mapleton 42; Merced 49, Wilmington 47.

Consolation bracket: Sugar City 52, Monrovia 43; Arbor 44, Mountain View 33; Thomas Second 53, Mt. Pleasant 49; Salt Lake City Ninth 46, Copper-ton 40.

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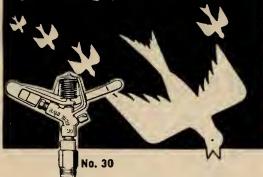
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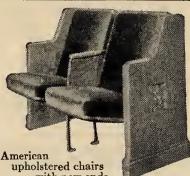
No. 30

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DEPT. E
WATERTOWN, WISCONSIN

The Golden Rule

(Concluded from page 315)

over, and the great success of it all was lauded. The leading spokesman from the lower valley then presented a certified check for \$60,000, stating that whatever additional was due would be forthcoming. One of the most prominent of our group rose up and made a motion, another seconded it, and it was carried unanimously: *that we would not accept one cent!*

There was a sacred silence. The true Christian spirit was there. We were doing unto others as we would like to be done by. Such a fine demonstration of brotherly love and kindness had seldom been known.

With pleased smiles and wet eyes we all shook hands, then went to our homes with a conviction in every heart that this is not a bad world to live in after all.

These Times

(Continued from page 290)

forgiveness of those who trespass against us? Being human, it is fair to suspect that two very practical motives underlie much of the current popularity of religious activity: (1) fear, and (2) reasons of material value and enhancement.

There can be nothing against fear nor the acquisitive instincts of mankind which aim at material enrichment, only gratitude for those human implants and their rich, wise use.

However, fear is not as productive of spiritual enlargement as faith. It is faith that makes us whole. World War II revived fear as an active ingredient in every man's outlook. Postwar missiles and other weapons, emitting death-dealing rays, have sobered the most "it-can't-happen-to-me-ites." Literate people now know that although the bomb may miss its mark, all nostrils inhale the air; all bone-marrow absorbs the gamma rays if and when released in sufficient quantity.

A church is not a place to hide. Nor is it a market in which to invest a hedge for an eternal future by mere attendance. The work of a church is mostly done in the field, not in the meetinghouse. A church is a social instrument designed to kindle the worship of God. The worship of God has for its purpose the kindling of active love for mankind, loving one's neighbor as one's self. And who is one's neighbor? The Samaritan, Jesus answered. And who is the Samaritan? The fellow we probably don't understand, don't like, or despise. There are other neighbors, of course; the ones who are less difficult to love, and whom we greet with sweetness.

Current churchgoing should produce something in the character of the churchgoer. Otherwise the churchgoer might as well have gone to the lake or the park.

The same would seem to be true of the current popular values which attach

to material enhancement. What are they? One can read novels like *Sincerely, Willis Wayde* or *The Organization Man*. We see ourselves mirrored in many pages. What are the current popular values? Efficiency, productivity, willingness to assume responsibility and its capable discharge, affability, agreeableness, "a well-adjusted personality," smooth human relations, "good" performance, including communication ability, and so forth. All are most worthy qualities, badly needed. Jobs are available for people exhibiting them—at \$24,000 a year. The wife, of course, must also measure up, with "personal charm," "attractiveness"; she must be "a good entertainer," "run a well-managed home," have "strong" outside and civic interests, and "be seen at church," of course.

Who will quarrel with such virtues? No one would be so foolish.

Alternatively, one could substitute for the good "organization man," the man with the highly technical qualifications of the modern architect, design engineer, physicist, or other scientist. And, with the same wife (and well-clad and constructed family), and "smooth human relations" ability, he also could become a large cog in the modern economic system. And we are all grateful for this.

But what about forgiveness? Who or what feeds the drive for love, for mercy, and the great qualities of heart and soul?

Why in this great and tremendous age should the sale of tranquilizers, sleeping pills, aspirin, and vitamins seem to vie only with the preoccupation with psychology, counselors, psychiatry, and other remarkable efforts to heal or calm the human soul? Is the kingdom of God and its peace within us?

3. The human being today is called upon to make more judgments, more decisions, each minute, hour, day, and year, than at any time in the history of

man. Most of these judgments are small, but they are important. Example: stopping for ten red lights, twelve School Go-Slow signs, and fifteen pedestrians, wheeling in and out of three lanes around forty-seven moving and inanimate objects for ten minutes each morning, on the way to work. These constitute nearly a hundred judgments, death-and-life-involving decisions. They are made almost, but not quite, unconsciously.

One's grandfather hitched the team and drove to the Parowan north field and let nature and the team take their course. Meanwhile, he viewed the old Black Mountain and the Beaver range to the north and the red sandstone cliffs of the gap in the west—singing a hymn or "My Darling Nellie Gray" while the green alfalfa and the sagebrush fed (rather than tortured) his soul. Today, while dodging fast-moving objects and racing off with the green lights, we are listening to crises in Budapest, murder on Thirty-third South, civilian defense signals, and disc jockeys "discing" from our car radios.

What a piece of work is man that he can adjust to such an age, surmount it with a wave of popular religious activity, and move through the thousand-and-one machine processes of his bench at the factory, mill, or office!

But the danger of merely surmounting this material enhancement is the risk of aiming only at the sense of self; or, at best, mere social-mastery. To be gratefully aided by psychology and pharmacology, combined with the sense of fear earlier noted, will not save the cause of divine love. Unless faith can be stronger than self-satisfaction and fear, where shall we turn for the great reservoir of love and forgiveness that is society's need?

Finale. Have we ever reached below the surface of the maxim, "Judge not, that ye be not judged"? Matthew's lines continue (7:2): "For with what judgment ye judge, ye shall be judged."

Imagine a world, a society (include a ward), where only the workaday values of efficiency, top-performance, capability, smooth human relations—with all their virtues and benefits—came to reign. Imagine judgment and decision-making without mercy, love, understanding, charity, forgiveness! What would you give for such a community? A community where people could be condemned "for a word"? Where persecution replaced forgiveness? It would be a nightmare world!

Can we strive for the Godlike quality of forgiving? The Christian model, Christ on the cross of Calvary forgiving those who nailed him there, will hardly be achieved in this world. But the model stands for these and all times.

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Dear Editors:

I AM WRITING you to tell you how pleased I was with the publishing of my article "Our Ducloux Genealogical Problem" in the January issue. It was such a thrill to see the pictures displayed so well.

When I received my ERA I was ill and not able to get to your office and purchase additional copies to mail to friends and my Ducloux relatives in Alabama. The other day my father, Eugene Ducloux Jones, received the following letter enclosed in a letter from his cousin Lena Ivey, of Mount Vernon, Alabama, who he corresponds with regularly:

Dear Lena,

The other day I was delivering mail to a Mormon resident on my mail route, when the small magazine they get, THE IMPROVEMENT ERA, unrolled and nearly fell out of my hand. In catching it I inadvertently found it open on page 30. The name "Ducloux" hit me right in the eye. Naturally, I stopped to read and was astonished to find the enclosed. There was no one home so I wrote them a note asking for the article, but to make sure wrote one also at another Mormon home farther on. Today the latter let me use the magazine to make a copy, so here are two copies, one for you and one for Joe Cannon, the original for you.

With I had time to go into this genealogical work more thoroughly but now am busier than ever. . . . I've been over two hours steady on this but hope it is news to you. It is possible our distant cousin sent you a copy. If so, two won't hurt. I hope to write to her at the first opportunity to give her more of Grandma Cannon's Wratten side of the family, if she is interested. I can't get over how that magazine fell open to the exact page. There are 64 pages in the magazine.

All our love.

Bert and Family
(Albert E. Wratten,
El Paso, Texas)

You can imagine what a thrill and surprise my family and I received to learn how this cousin saw the article in THE IMPROVEMENT ERA. We did not know of any relatives living in Texas and so would never have sent him a copy.

Albert Wratten's grandmother was Amelia Ducloux Cannon. My grandmother Sophia Julia Ducloux was very fond of her cousin Amelia when they lived and played together in Alabama. Amelia's daughter Bessie Cannon Wratten was Albert Wratten's mother. I went through some old Ducloux pictures my grandmother Sophia had received from Alabama in the early days and found pictures of both Amelia and Bessie. I am so delighted to know I will have someone to help me with family records on this line.

I wish to thank everyone working on THE IMPROVEMENT ERA and especially the people connected with the publishing of my

article. I hope you have enjoyed hearing of the wonderful experience your magazine brought my cousin Albert Wratten and how happy my family is to hear about it. Also I would like to thank Brother Archibald F. Bennett for asking me to write about my Ducloux family.

Sincerely,
Mrs. Julian R. Stephens

Gentlemen:

ATTACHED PLEASE find renewal subscription to cover two years subscription to your excellent magazine.

Last year your Mr. Fay X. Bybee, bishop of the Gardena Stake, conducted our Church's delegation of trustees through your beautiful Los Angeles Temple, and at that time accepted our pastor's subscription and fee.

Before your temple's dedication ceremonies, over 1000 of our own members had viewed your Los Angeles Temple.

Yours very cordially,
Rev. I. D. Bergmann
Associate Pastor
The Restored Apostolic
Catholic Church

Los Angeles, California

Dear Sirs:

THE SERIES "There Were Jaredites" has been fascinating. I do hope Brother Nibley will give us some other scholarly treatise to take its place in forthcoming issues.

It is a delightful experience to open the pages of THE IMPROVEMENT ERA and have the mind challenged and improved!

Cordially,
Leone A. Rose



MORELAND WARD GIRLS ARE TOPS

THESE FIVE GIRLS from the Moreland Ward, Blackfoot (Idaho) Stake, have 100 percent attendance at all Sacrament, Sunday School, and MIA meetings. They are, standing left to right, Ruth Baldwin (2 years) and Eloise Erickson (3 years). Seated, left to right, are Maurine Munson (1 year), Della Erickson (2 years) and Serena Baldwin, (5 years).



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